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STRIVE?

BY ALBINA L. BEAN.

O brother, strive! thy crown is not yet won;
Strive! for the night it cometh on apace!
Thy day will soon be done,
Soon will be closed the race, —
O brother, strive!

Strive! for the way is narrow, strait the gate,
And few there be that find the way therein;
For thee, not yet too late
The victor's crown to win,
O brother, strive!

Strive! for a cloud of witnesses surround,
Each step is marked, of victory or defeat;
Then leave no vantage ground
For Satan's wary feet, —
O brother, strive!

Strive! though thy way be darkened, rough, and steep,
Thy Father's hand shall guide thee through the night;
Thy faltering footsteps keep,
Make all thy darkness light;
O brother, strive!

Strive! for the world ne'er offered prize like this,
A crown whose glory ages shall not dim!
God holds for thee this bliss,
Live thou for Him, for Him!
O brother, strive!

CHELSEA, *Mass.*

"ALL THINGS TO ALL MEN."

BY PROF. L. C. FIELD.

Persuasion is the purpose of all oratory. To effect this, an audience must first be conciliated and disarmed of their prejudices. This is true of all kinds of oratory, whether secular or sacred; but it has special pertinence to the work of the Christian minister. His object is to "win souls to Christ." In this effort he has to encounter all the worst prejudices and passions of men. It becomes, then, a question of vital moment, how he shall meet and address those who are the enemies of the cross of Christ. Rhetorics and treatises on Homiletics give elaborate directions for gaining the confidence of an audience, for framing an appeal to the feelings, for the management of an argument, and the like; but St. Paul has struck at the root of the matter in his First Epistle to the Corinthians (ix. 19, 22): "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some."

There is no commendation here of that fawning sycophancy and truckling vacillation which characterize many who stand ready to trim their sails to any breeze, who possess no fixed principles, but adapt their opinions to the company into which they may be thrown. Nor do these words afford any sanction to that doctrine of modern Jesuitism, that "the end justifies the means," that the importance of man's salvation warrants the use of duplicity and fraud. Such an imputation would do great injustice to the sincere and upright life of the apostle. He had opinions and principles the most fixed, and he was always ready to defend them, if needs be, with his life. But, while rigidly inflexible in all vital matters, he was yielding in all circumstantials. Convinced of the infinite superiority of the religion of Christ to all other systems, he was yet able to see many excellencies and many truths in Jewish and Gentile religions and philosophies. In each of his discourses, as recorded in the book of Acts, we discover a skillful adaptation of the subject and style to the character of his audience. In every case he finds some truth or truths common to them both, and upon these he bases his argument and his appeal.

The Saviour followed the same meth od. Study his conduct when the "Jews took up stones to stone him." He did not lay them as dead men at his feet; he did not even stop to condemn them; but he calls them to calm consideration. He takes their own cherished Scriptures, and from them as a starting-point, he kindly reasons with them.

Paul's address before the Areopagites, the highest court of Athens, exhibits most strikingly his method of conciliating an audience, and of adapting his theme to their character and modes of thought. He opens with a well-chosen compliment to the Athenians on their religious devotion. "All things which I behold, bear witness to your carefulness in religion." He recognizes, even in heathenism, elements of truth akin to Christianity. Deep down in the hearts of these epicureans and stoics, he discovers a "feeling after God," and a recognition of the duty to worship Him. These he makes the ground of his appeal, and, in the course of his argument he does not hesitate to quote from their classic pagan poets. The very style of his Greek is severely classical. Is it any wonder that "certain men clave unto him," and, that "among them was Dionysius the Areopagite!"

He who would move and persuade men, must know and respect them. It is said of the Great Teacher, that "He knew what was in man." A speaker must put himself in the place of his audience; he must endeavor to understand their peculiar feelings; he must take into account their education and their prejudices, and then adapt his mode of approach, as far as possible to them. Every man has a heart, and there is always some way to get to it. The strongest prejudices may be overcome, and the fiercest hostility calmed, if the right course is only taken. A young minister just entering upon his first charge, learned that a certain farmer belonging to his congregation was violently prejudiced against him as "a proud college-bred man." He took the first opportunity to pay him a visit. He found the man in the field mowing clover, in the midst of his men. The minister, carefully avoiding any untimely interruption, requested the loan of a scythe, and led on the work as though it were the pastime of his youth. Prejudice was disarmed, and hostility overcome; confidence followed, and subsequently conversion. The Christian preacher is not to go through the world like Sir Artegal's iron man, Talus, with a flail, beating down and crushing all opposition, trampling upon all the sentiments and sympathies of humanity, lacerating their feelings, and lending a deaf ear to their cries. There are no such examples set us in the Scriptures. Study Christ's treatment of the woman taken in adultery. Study Paul's address before Felix and Drusilla. The former was originally a slave of the Emperor Nero; but being raised to the dignity of procurator of Judæa, he abused his high trust, and reigned with such injustice and cruelty, that he compelled the Jews at last to petition for his removal. Drusilla was the wife of an insignificant heathen king, who had been basely supplanted in the affections of his wife by his more powerful neighbor, the procurator of Judæa. The apostle utters no withering denunciations of the vices of his noble hearers; but his whole soul is absorbed in delineating the blessedness of the contrary virtues. Thus disarming their hostility, he yet manages to pierce, even to the dividing asunder of soul and spirit the guilty pair, as he reasons of "righteousness, of temperance, and of a judgment to come."

The ministers of Christ are commanded to be "wise as serpents, but harmless as doves." They should be the first everywhere and at all times to recognize merit and truth. Particularly is this applicable to those who carry the gospel into heathen lands. They are called to go into every part of the world, and to face every kind of religion. They must wrestle "with the subtle Brahmin, the fanatical Musselman, the plain-speaking Zulu." They cannot safely overlook the traces of truth, traces even of Christian truth, found in these various religions. The practical and successful missionary searches for these, and when found, makes them the ground of his arguments, the basis of his appeals. The comparative study of religions should be welcomed by the Church, not only as showing the infinite superiority of Christianity to all other systems, but as affording great and essential aid in her missionary efforts. This it does by establishing the fact that many of the vital doctrines of our faith are the common property of mankind, and as such, constitute a preparation for the reception of distinctively gospel truths. The propædeutic office of Greek philosophy was recognized by Clement, Augustine, and others of the Church fathers, and has been fully set forth in our day.

In this age, and in Christian lands, preachers of the Gospel find themselves in antagonism with numberless systems of error. It is a large question how they are to deal with these; for they cannot be passed by. The interests of truth demand that they be attacked. It seems to me that the thoughts which we have suggested throw some light on this subject. It should not be forgotten that no class of men are so far separated from us as not to have some experiences and some beliefs in common with our own. These may always pave the way to a mutual understanding and confidence. Truth should ever be recognized and welcomed, let who will be the discerner and teacher of it. Let us not forget, that —

"There is some soul of goodness in things evil,
Would men observingly distill it out."

To none is courtesy and a hearty appreciation of whatever is excellent more becoming than to the ministers of Christ. They are "in meekness to instruct those who oppose themselves," and "to speak the truth in love." They are to "become all things to all men, that they may by all means save some.' They are to be "wise as serpents, but harmless as doves." "He that winneth souls is *wise*." It is a work for wise men. It demands the highest wisdom. But if any man "lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him."

A SABBATH IN PACHUCA.

BY GILBERT HAVEN.

Just after going across the Plaza of Pachuca, on Saturday afternoon, we passed a building with the "Miners' Arms" over its door. It looked Englishy English to the last degree. Some equally Englishy English persons stood before the door. They noticed we were strangers, and one of them, a tall, plainly dressed person, came across the street and spoke to us. He had heard that a Methodist preacher was coming to spend the Sabbath, and he made a dash at random, at this couple, hoping to bag that game. He succeeded. It was a brother Prout, for whom I had a letter of introduction. He accompanied us to the Casa, and then sought out an older brother, Richard Rule, esq., who for years had had preaching and class-meeting at his house. To show the peril of the place, that night he was sent for to come and see me about arrangements for Sabbath services. Guards were sent to accompany him to the Casa, and to accompany him home again. Yet in the daytime there is but little if any danger.

The next morning I attended a class-meeting at Brother Rule's. It met at eight o'clock. But the long ride and the late night made me a little late, and the venerable leader was at prayer when we entered. It seemed strange to hear the voice of prayer in a Sunday morning class in this far-off land in our own tongue. And yet it seemed not unnatural. A full and devout petition it was, covering all the ground, as if the fewness of the number present allowed larger liberty to each utterance. It was eminently scriptural in form, as all English prayers are, and rich in faith, in humility, and in assurance.

Four members, all males, gave testimony to a present and a full salvation, and responses showed the warmth of the heart still on fire with God's love.

It was good to be there. No mine in all this richest district of the earth was so rich as this, nay, was infinitely less rich. These had searched for wisdom as for hid treasures, and had found her:

"Wisdom divine, who tells the price
Of wisdom's costly merchandize,
Wisdom to silver we prefer,
And gold is dross, compared with her."

How rich these poor men were. Only one possessed any means or mines. Yet all were rejoicing in eternal and infinite treasure-houses, laid up by the same Redeemer who stored these mounts with silver, in that Mount of God, the Royal Mount, the Real del Monte of the heavens and the universe, for all those who love and serve Him.

The house of Mr. Rule stands in a garden, with large, luscious plants blooming about. High walls hide it from the passer's eyes. It is secluded and central. I have quite fallen in love with these dead walls without, and beauty, luxury, and comfort within. I am not sure that it is not an improvement on our system, more open without, and less secluded within. Not as you are in your winter-bound firesides,

"Shut in
By the tumultuous privacy of storms,"

but by a privacy which makes a perpetual summer for your private pleasure, though this sometimes shuts out a tumult worse than snow ever creates. It makes the street unlovely, but not the home. There rough walls and gates open on luxury and repose. The high wall is not needed to make this picture. The gardens might be open to all eyes, and the court-yard only be for home consumption. At eleven o'clock, Rev. Mr. Parks, the Bible Agent, preached to a goodly congregation on "The love of Christ constraineth us;" and at two, another full house gathers to attend the third service of the day. "Whom having not seen *ye* love," is the text discoursed upon, the counterpart and complement of the morning's discourse. The baptism of three infants, and the administration of the Lord's Supper to seven persons, prolongs the service till four o'clock. The full house sits solemn and reverent to the close.

A service in Spanish follows, conducted by Dr. Guerra, a physician of the place. It is not so full as usual, owing to the length of the preceding meeting, but there is a fair assemblage; some fine looking young men participated. The service has been compiled by him from that of Dr. Riley, and is entitled "El Culto de la Iglesia Reformada en Pachuca." It is orthodox and devout. But the service needs more liberty, extemporaneously, and besides, needs additions of prayer, and social and class-meetings, and Sunday-schools. It is the seed, but not the flower nor fruit.

The conductor of the meeting is a protestant against Romanism, and like most of that class here, has not yet advanced much beyond the first principles of that protest. The elaboration of the Christian system, independent of all the previous errors and formalities, into a life and being of its own, this work is yet to be done. It needs organization, Church order, breadth, life. It will come, and that speedily. It was delightful to find in this mountain town, and among this degraded and depraved population, a godly few, casting off the shackles of a false culture and forming a Reformed Church. May they speedily regenerate the town. We came back to our agreeable quarters, across the plaza which from our first crossing it in the morning until now, has been crowded with sellers and buyers. The pavement is lined with rows of merchant-men and merchant-women with every sort of ware, — fruit, fish, flesh, coal, grasses, trinkets, muslins, toys, — a vanity fair of Sunday desecration. The stores under the arcade are equally busy. The church is open, and has its two services a day, but the crowds are in the market-place, and the devil holds his service all the day. He is represented in a huge, gross picture in the church on the plaza, with a smashing tail, a good deal longer than his body, driving the sinful ghosts to hell. He is out here in calico and cloth, in a white, dirty woolen blanket, dropping down before and behind, with a slit in the middle, through which the head is passed, in thin blue cloth mantillas that cover the woman's head and shoulders and mouth. Here he is buying and selling and getting gain and loss. Let the true Church of Christ arise and abate this crime that smells to heaven.

There is a goodly prospect of this resurrection. Brethren and friends make liberal offers for a church edifice, and I hope that ere many months the first Methodist class in Mexico will become a Methodist Episcopal Church, with a good house to match, and all other things accordingly. The town is waiting her advent. The rough mining population is no worse than that of our own mining towns at their start, though much longer continued. It will be subdued by this Christian Church. The company could well afford to help on this enterprise. They are Mexicans as well as English. A large class of the population are without religious privileges. They will not attend any existing worship. They need a Sabbath-school and other educational efforts; not less than fifty youths and children would be gathered by a proper Church. I hope these gentlemen will help this important enterprise, and that some of the silver of Pachuca will soon be coined into this churchly form divine.

I was not a little wearied with this long day's work. From eight to five, with scarce an intermission had I been attending to the Lord's business. A summer day, sultry as August, yet not oppressive, it had been a day of delights, "where no crude surfeit reigned."

The hills look soft in that sacred setting, and the fields did not strive in vain to look gay. They looked so without striving. The air was blessed, and I rejoiced to think that this ancient and rich realm would yet be the mount of the Lord, and its silver flow forth for the salvation of the world.

IS THERE TOO MUCH ARGUMENT IN PREACHING?

We mean by this, too much formal argument; too much discussive, dry, scholastic reasoning, with desire to convince the hearer? To complain of logic were as idle as to complain of truth; but there is a kind of logic which proves without convincing; which is sound as far as it goes, but which fails just because it never gets into the heart of things, and presents the truth with life and freshness. We all remember old Dr. Beecher's idea of a sermon, "First heavy, and then hot;" but many a sermon never gets beyond the "heavy," just because it never gets beyond the argument. The truth is imprisoned in a chain of reasoning. Or not to say that, the reasoning has failed to get hold of the truth, as to its inmost vital, persuasive quality. If, with Coleridge, we make a distinction between the understanding and the reason, we may affirm that only the understanding has come in play. There is the methodical, discursive process, the going from premise to conclusion, but there has been nothing of what Ruskin calls the "imagination penetrative;" that quiet process of the reason which, at one glance goes to the root of things, and, seizing the truth bodily, portrays it in its most intense, stimulating, and life-giving properties? Do we say, then, that in this latter process there has been no reasoning? No; but the reasoning is concealed. A faculty, which partakes of all the higher qualities of the soul, has fused the argument and caused it to disappear in the quickness of its process, and in the intensity of its glow. These are results as manifestly as when the lightning shivers the oak, but the path by which it reached it, is closed up.

Now, we are inclined to believe that the majority of preachers place quite too much reliance on formal argument. They think, perhaps, that this skeptical age demands it. To be up with positive science they must be as positive and rigid. And then, again, so many things have disappeared from the creed of Christendom that we must convince the world of the truth of what remains. But how convince them? By demonstrating Christian truth as we demonstrate a proposition in Euclid? But that is impossible. And then, too, a gospel which demands no higher range of faculties than Euclid would be no gospel at all. It certainly would be nothing better than a gospel of science, and our gospel is a thing of redemption and life. The trouble with the formal argument, therefore, is that it does not reach high enough. It neither calls in play necessarily the higher powers of the mind, nor does it penetrate that truth which the mind most craves. It argues about the divinity of Christ, and yet, somehow or other, there is no Christ in the argument. It demonstrates and proves, and still, as we said before, the hearer is not convinced.

Now the preacher is to bear in mind that his hearers are not a company of logicians, and even if they are, they are vastly more. They are the creatures of hope and fear, of desire and longing. Within are obstinate questionings touching life and futurity, and of that destiny which awaits them. Within is a conscience which, though slumbering for the time, can never be insensible to the claims of God and duty. And there, too, is that world of emotions and affections ever in play and ever demanding an object on which the heart may rest. Now, as the dews and sunlight can only answer to the cravings of the flowers, let the preacher take for granted that the gospel can only answer to the cravings of his hearers. What is wanted is not so much producible argument, any more than the flowers, if conscious, want analysis of sunlight. Both the soul and the truth run deeper. The springs of being are not supplied from propositions, nor from so much careful, elaborate logic. They draw from the eternal sources of truth and grace. They want of His fullness of which, in the words of the apostle, "we have all received, and grace for grace."

Let the preacher take that for granted. Let him believe, in the persuasive power, still more in the satisfying power of the gospel. Let him go on the principle that some things are settled so far as the understanding is concerned, and that it only remains to stay the needs and distresses of the spirit. How to find peace and to be assured of God's favor; how to live in newness of life and in the abiding power of faith and hope; how to triumph over sin and regain the lost heritage of paradise and joy; this is the soul's strongest craving. And what can meet it but the Christ of the gospel? But what Christ? One who is forever argued upon, demonstrated, proved? No; the Christ who proves himself in the presentation of Him; the Christ who judges the understanding, more than the understanding judges Him; the Christ who, in all the great facts of His life and history, is indisputable; the Christ who is His own convincing and overpowering argument.

How did Christ win upon the faith and love of His disciples? By a rigid process of reasoning touching His person and work? Never. He assumed from the first that He was the Christ of God. And so He went on quietly affirming what He had to say, knowing that the convincing power lay in His holy, blameless, self-sacrificing life. He taught as one having authority, and not as the Scribes, and the power of His words lay in a sort of axiomatic inherent truthfulness which was irresistible. "The words which I speak unto you they are spirit, and they are life."

Now, let us not be understood as saying that the preacher may be shallow, rambling, meagre. Rather should he try to apprehend the substance of the gospel with greater power and clearness, and instead of arguing about Christ, put that Christ into his preaching who is the greatest argument of all. Let the preacher put faith in Him as the vanquisher of doubts, and the solution of the soul's most obstinate questionings. Above all, let him never overlook that deep disquiet of the soul which can never be satisfied with arguments. Let him understand how great are its needs, how profound its cravings, and that there are implicit assumptions of the heart which respond more readily to Christ and His salvation, than to the clearest reasoning and the most formal logic. — *Church and State.*

THE CONVICT'S MUSINGS.

BY A U. S. PRISONER IN THOMASTON, ME.

There is one place on earth the best,
To which the heart, above the rest,
Clings without wish to roam;
'Tis dear as life with all its gold,
Outweighing both a thousand fold —
That place is my "sweet home."

Should life prolong my term of years,
And faith dispel all doubts and fears,
Till that glad day shall come;
How one poor soul will strive to raise,
Its thankful tones to God in praise,
When onward to its home.

There shall we meet in love's embrace,
Our friends and kindred, face to face,
No more to part below.
God speed the time, and speed the day,
As on in life we tread the way,
And bid us upward go.

Keep thou the young from sinful ways,
And bless the mother as she prays
For strength to do aright;
That when at last our little band,
Before Thy throne, in judgment stand,
May all be clothed in white.

We trust Thee, Lord, for pardoning grace,
And strength to fit us for the race,
Long since on earth begun;
Our strength, we know, has wholly failed,
But Thy great love in Christ prevailed,
Or we had been undone.

O wondrous love! mysterious given,
To take the soul from earth to heaven,
And in thy presence dwell;
We cannot praise Thee as we ought —
Our feeble efforts come to naught,
But still Thy love would tell.

LOCAL PREACHERS. — EXHORTERS.

The local ministry has an honorable record in the history of American Methodism. They have often been pioneers, as well as efficient auxiliaries in the work of evangelization. It is a matter of doubt, however, whether their services can hereafter be of so much relative importance.

The local ministry of the Methodist Episcopal Church outnumbers the itinerant force, by about sixteen hundred. Judging by its numerical [illegible]rance, this arm of our ministerial service, is one of great importance.

There can be no doubt that this large force, with proper organization, is capable of vast usefulness. The lack of a general systematic plan of operation has greatly diminished the usefulness of this class of laborers.

In many of our charges no plan of labor for local preachers is in operation. Their preaching is occasional, often irregular, and not always in harmony with the work of the preacher in charge.

In some cases, there are several intelligent and capable local preachers upon a single charge, most of the time without any Sabbath appointment. It is not wholly their own fault that they are not employed. The people are often unwilling to accept their services, and express their displeasure when one of these duly authorized functionaries of the Church is called upon to supply the place of the pastor in the pulpit, though in preaching ability he may not be his inferior.

There is a prevailing popular sentiment, not much in harmony with Dr. Stevens's theory of the "Priesthood of the People," that requires the pastor to be set apart from secular pursuits, to the work of the ministry exclusively, and that is offended when any one whose life is mainly devoted to secular pursuits, assumes the functions of the ministry. Is this sentiment a wicked prejudice, or is the voice of the people in this matter to be considered as the voice of God?

In some charges there are local preachers, not only without regular appointments for preaching, but who render but little ministerial service of any kind, in some cases, not even willing to act as Sunday-school teachers, and yet claiming exemption from the financial burdens of the Church, on the ground of their ministerial office.

Such cases, it is to be hoped, are exceptional. This propitious state of things requires some readjustment of our system.

It is a significant fact, that while the local ministry has grown to great numerical preponderance, the office of exhorter has become nearly obsolete. This fact suggests the inquiry whether many who have graduated from the office of exhorter to that of the ministry, should not have remained in their first calling. Advancement to a higher office does not necessarily increase a man's usefulness, nor give him a higher claim to popular respect. On the contrary, such promotion, if not sustained by corresponding qualifications, becomes a positive embarrassment.

Many an earnest Christian can do good service as an exhorter, who could not be useful as a preacher. It is important for every man to understand his calling, and abide in it. The Church is in great need of a corps of earnest lay-workers on every charge, organized for service, especially in the neglected neighborhoods where meetings might be held, and Sunday-school might be sustained.

In many places the Young Men's Christian Association is doing this work with marked success. Where are the Methodist exhorters?

The embarrassment in the way of the local ministry, amounting in some cases almost to demoralization, is often increased by ordination, which confers upon the preacher a sort of official dignity, and places him above the control of the Quarterly Conference, and entitles him to the barren privilege of assisting in the distribution of the bread and wine at the Sacrament! The attainment of this office is sometimes the end of a man's usefulness.

It is doubtful whether our departure from the Wesleyan usage, in this respect, is wise. What propriety can there be in conferring ordination upon men whose services as ordained ministers are not needed, and whose life must be mainly devoted to secular pursuits?

So when a preacher retires from the pastoral work, unless called by the Church to some kindred sphere of labor, or worn out in the work of the ministry, he should surrender his certificate of ordination, and take his place as a lay-worker in the Church, and no longer lay claim to the privileges of an office whose functions he cannot discharge. This plan would relieve the roll of the ministry of much incumbrance.

These thoughts are presented, not in any spirit of unfriendliness to any class of workers in the Church, but in the hope that all the forces of our Zion may be more effectually organized and marshaled for a combined and mighty movement upon the works of darkness.

ARE YOU ALL READY?

Ready to die, I mean. Are your sins forgiven of God; your soul renewed by the Holy Spirit, and washed in Christ's blood; your work to save yourself and others all accomplished? If not, how dare you postpone one item of the great life-business, the whole errand for which you are sent into this world! Your life, itself, is liable to close any moment, and your probation may close sooner even than that! Are you prepared to meet all your neighbors in the solemn judgment? Have you wronged none of them, and not yet made restitution? Are you cherishing hardness against some who have wronged you, so that neither you nor they are fit to enter heaven?

Have you made the last effort possible to save the souls around you, who feel your influence — the souls that will reproach you, if lost?

Have you made your will? If not, who, and what will share your property after your death, should it be sudden, as it very probably will? How much will the devil be likely to get of your hard earnings, which you now hold as God's gift to you, and which you are using, as you think, is pleasing to the Giver. Have you considered how the law will dispose of your property should you die without a will? Can it fall into the hands of its legal heirs to-morrow, safely for them, safely for the Church, safely for our struggling and needy schools, now educating our ministers, minister's wives, missionaries, and teachers, most of whom are poor and worthy? Don't run any risks on the most solemn and responsible facts, that come upon you with the gift of property. Make your will at once, fixing all these things as you want them, in case of sudden death, or insanity; and then, should it please God to spare you, you can at pleasure change, or make a new will. To have property, is to have a glorious and fearful responsibility, which in all cases you should see completed while you can. O how many loving and Christian parents have ruined their loved ones, by leaving them an untimely, or superabundance of property, leading them to idleness, to luxury, to perdition. While the need of the property that has ruined them, has nearly ruined our first class schools, which the Church is nursing, as, under God, the great hope of our children, the hope of the country, the hope of the Church.

L. D. B.

CORRESPONDENCE.

WHEAT AND CHARACTER.

DULUTH, *Feb.* 15, 1873.

It is a generally admitted fact that the new Northwest, the country to be traversed by the Northern Pacific Railway, is the best portion of our common country for the production of both spring and winter wheat. Minnesota, as a produce, leads all her sister States. The average of wheat per acre for ten years in Minnesota was 17 bushels, while Ohio and Iowa, the next highest in the list, reached only 12 1-2 and 10 1-3, respectively. Official returns present the following yield per acre:—

	1859 Bush.	1868 Bush.
Minnesota,	19.00	17.00
Ohio,	7.50	11.31
Iowa,	4.33	9.95

The largest known yield of other States, as compared with Minnesota, is as follows:—

	Year	Bush.
Minnesota,	1860	22.05
Michigan,	1848	19.00
Ohio,	1850	17.03
Massachusetts,	1849	16.00

COMPARISONS.

The air of Minnesota being dry, wheat is but little liable to rust or smut, and may be considered as a certain crop, not only in the certainty and in the average yield per acre, but also in the relative magnitude of operations she leads the sisterhood of States. In 1859 wheat occupied 34 per cent. of her whole cultivated area, and in 1868 it had increased to 63 per cent. Minnesota raises 40.47 bushels to each inhabitant, Iowa 17.25 bushels, and Ohio 10.10. In 1868, with but two per cent. of her soil under cultivation, the wheat crop of Minnesota exceeded the crop of 1860 of Pennsylvania, Ohio and Virginia, was double that of California, Iowa, New York, Kentucky, Michigan, and Maryland combined, and four times that of Missouri.

DETERIORATION.

The fearfully rapid deterioration of the wheat fields of the States between the 39th and 43d parallel, especially east of the Mississippi, would give us great concern if the railway system of the country were not inviting settlers to the "continental wheat garden" of 600,000 square miles now known as the "New Northwest," and furnishing them with the facilities for transporting their surplus to the non-producing millions of the older States and of Europe. According to the census of 1860 the entire wheat product of New England was sufficient to feed her own people but three weeks; that of New York sufficient for her own consumption but six months; Pennsylvania yielded no exportable surplus; while Ohio in that year yielded only 3,000,000 bushels above the wants of her own population, and for the past six years her wheat crop has fallen below the home demand. In the ten years ending 1860 the wheat crop in these States has decreased 6,500,000 bushels.

OUR FUTURE SUPPLY.

The richest part of Minnesota, the Red River Valley, is almost untouched. That valley, lying in Minnesota and Dakota, comprises an area of about 38,000,000 acres, which is capable of producing 600,000,000 bushels annually, or three times the entire wheat crop of the United States, and equal to that of the whole world. Wheat does not deteriorate in the Northwest. There are many fields in this State that for twenty years have produced twenty bushels to the acre without the application of any manure. Superior as this is as a wheat-producing State, the country beyond Minnesota is yet more superior, producing more and better wheat to the acre, crops there frequently ranging over thirty-five bushels to the acre, and averaging sixty-two pounds to the bushel. That is emphatically the home of winter wheat.

EFFECT ON CHARACTER.

It is a fact that nations differing essentially in their respective diets, have marked mental and moral differences. It may be said that such differences are not the result of diet, but of latitudes, and that nations partaking of the same kind of food, but of the latitude in which they live, so that the whole theory resolves itself into a matter of climate. That this is not so, can readily be shown. Confine a man to a meat diet, and he becomes animal, inflamed, sensual; the physical predominates over the mental, and also subjugates the moral. A generation of such will unavoidably beget a gross, unintellectual posterity. Continue the same diet, and their posterity will rank yet lower in the human scale. Like liquor, such food will send inflamed blood to the brain, weakening it, rendering it less perceptive of moral claims, while at the same time it will unduly enlarge the merely sensual nature. Reverse the bill of fare; let the present generation become vegetarians, and the result will be increased brain capacity, and, perchance, clearer moral vision; but with such a diminution of force of character that the beautiful, etherial engine will lack motive power, so that the clearer intellect, the elevated soul will only be a dreamer, not a producer of good. The next generation will be yet more dreamy, yet more unproductive of anything elevating to the race. Both cases will present proofs that character is largely affected by diet.

WHEAT THE COMPLETEST FOOD.

Man has both a mental and an animal nature, each of which must be properly fed and developed, or he is imperfect. Wheat is pre-eminently the food of civilized nations, and perhaps there can be no better measure of their civilization than the culture and consumption of that cereal. Nations have grown sturdy and progressive in the ratio of the consumption of wheat by all classes. Lovers of "brown bread" need not deny these statements, for the consumption of wheat does not necessarily imply the use of bolted flour. Scientific analysis confirms the indications of history. Anatomy and chemistry show that food to be best which gives toughness and muscular fibre and tone to the brain, which best revives the flagging spirit when the energies lie prostrate without maddening stimulants.

That wheat fulfills all these conditions is not only attested by the character and fate of nations, but is susceptible of scientific demonstration. The nice adjustment of its vital properties supports brain and blood and muscle in just the proportion requisite for the highest type of manhood. Refinement, fortitude, and enterprise most distinguish those nations which most consume wheat. Beef-eating and wheat-consuming races dominate and elevate the rice and pork consumers with whom they come in contact. Russia's serfs, lifted above the poverty of "black bread," are becoming consumers of the wheat they raise, and are rising in everything that appertains to true manhood with a rapidity second only to the United States. Perchance something more than the satisfaction of appetite was included in that promise to the faithful:—

"They shall be filled with the finest of wheat."

The "new Northwest" will remain the wheat garden of the United States, and in after centuries will become the granary of the world. To this distinction will be added another. Rich enough to consume all they need of the wheat they raise, living in a climate wondrously adapted to bring out their best efforts, amply supplied with schools and churches, here will grow up one of the highest types of manhood, which will ultimately prove to the world that not inaptly has the "new Northwest" been termed the "seat of empire."

WHEAT.

METHODISM IN MAINE.

GLANCES AT ITS HISTORY DURING A QUARTER OF A CENTURY.

THE YOUNG MEN.

The growth of Methodism in the State of Maine has not always been slow, as may be learned from the fact that at the adjournment of that Conference in 1843, there were fifty probationary ministers, besides a class of thirteen, just received, and ordained deacons. It is pleasant to glance over the history of some of these men, then just putting on the gospel armor. Wm. McDonald, after filling very successfully many of the most important appointments in the Maine, the New England, the Wisconsin, and the Providence Conferences, has entered upon a great work, for which he seems specially qualified, as editor of *The Advocate of Holiness*, and member of the National Camp-meeting Committee. His labors in promoting the work of scriptural holiness have been highly appreciated, and signally owned of God. His calm, yet fervid utterances, with his incisive logic, is everywhere securing witnesses for the truth. Long may he live to wield a better than Damascus blade.

E. A. Helmershausen has let his light shine for the benefit of his own State, and, since the division in the East Maine Conference has filled some of its most important appointments, serving the Church faithfully and efficiently as Presiding Elder, and representing his Conference in more than one session of the General Conference. We remember him as the close logician, the deeply devoted pastor, clear in the analysis, and earnest in the enforcement of the truth.

C. D. Pillsbury, by the energy of his character, the depth of his piety, the wisdom of his counsels, and the force of his ministrations, came, early in life, to stand high in the East. He was Presiding Elder of Bangor District, and also once a Delegate from the East Maine Conference to the General Conference. In the last General Conference he was a Delegate from the Wisconsin Conference, where he has presided over the Milwaukee District with great efficiency. He is still a young man, with the promise of many years of service in his ruddy face and ringing voice.

H. C. Tilton did heroic service on many a hard-fought field in the Maine, and East Maine Conferences, and thus purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus. In 1857 he located, and went to the Wisconsin Conference, of which he has become a member, where he is a rising star, as he deserves to be. Methodism owes him much for services rendered to the cause in its infancy in the remote East, and we are not surprised by the testimony of his brethren in the West, to his power in the pulpit, and great success in the work to which his life has been consecrated, of winning souls to Christ.

Charles Munger was the son of Rev. Philip Munger. Let me first say a word of the father: This devoted servant of Christ, who fell asleep in '46, after an efficient ministry of thirty-five years, entered the ministry when about twenty-one years of age, taking his part in all the toils and great privations of those who counted not their lives dear unto themselves. Few men have done more in the State, in overturning antinomianism, and establishing evangelical Arminianism, than he. His gospel battle-axe carried terror into the ranks of those who disputed every inch of ground with us. He left two sons in the ministry, one of whom I have just mentioned. Charles Munger for more than a quarter of a century has wrought faithfully in Maine, not having changed, nor (perhaps) wished to change his Conference connection. With a musical voice, an engaging presence, a cultivated mind, a ready utterance, and heart aflame with love divine, he has been everywhere welcomed by the people, and especially by those who have come to desire instruction in the deep things of God. He has long filled important posts. He honored his Conference by representing his brethren in the last General Conference.

Charles F. Allen, the grandson of Stephen Titcomb, of Farmington, the first Methodist (or one of the first) in Franklin Co., the son of Hon. Wm. Allen, one of the noblest citizens of the State, soon after graduating at Bowdoin College, entered the Maine Wesleyan Seminary as assistant to his brother Stephen, who was then principal. Though very popular here, he was not long permitted to remain, for the call of duty to enter the ministry was clear and strong, and the Church at Kent's Hill, the seat of the seminary, rejoiced to see the young tutor transplanted to their pulpit. From this point, he moved upward till called to the Metropolitan Church of Maine, Chestnut Street, Portland. To this Church he was called a second time in 1864, where his successful ministry continued three years. In 1869 he was transferred to the East Maine Conference, and stationed in Bangor. Recently, he has been elected to the Presidency of the Maine State Agricultural College, where his executive ability, and rare powers as an educator, find ample scope. From this goodly company of young knights, I would like to attempt the limning of many more, but I must not trespass upon your space too long. For the present, I will only add three names to the list: Charles B. Dunn, Seth H. Beale, and O. H. Jasper. The last, a member of the New Hampshire Conference, at present, where he presides over the Dover District, and from which he was a delegate to the last General Conference but one. Both the first and second of this noble trio have faithfully and successfully served in the laborious office of Presiding Elder, and both, I think, have been called to represent their brethren in the General Conference. If less prominent, there were hearts as true, and fidelity to trusts imposed as unflinching, among the fifty-four we have not mentioned by name, as in the brief list we have now presented, of the young men of twenty-five years ago.

Yours,

F. A. CRAFTS.

MIDDLETOWN CORRESPONDENCE.

On Sunday, the 2d ult., Professor Harrington preached in the College chapel a very interesting and instructive sermon from the text, "He that winneth souls is wise." He said that the writer of the verse had tested the value of earthly honor, and yet gave utterance to this sentiment. The plan of Christianity as shown in the Bible, is one in which God condescends to invite the aid of man. No man should ask, "Am I my brother's keeper?" "He that winneth souls," reaps advantage in the reflex action upon his own heart. The soul as the body, must have food. The first utterance of a converted man is, "O that the world might taste and see." Again, he is wise in his associations. It is a great honor for a man to be associated with noble men, there is a pride of companionship; in this work we are workers together with God. "He that winneth souls is wise," in that he secures for himself the evidence that he is a disciple of Christ. "Whosoever will be great among you, let him be your minister." It is the nature of truth, that whoever has it should wish to spread it abroad. And yet these are all earthly reasons. "He that winneth souls is wise," because he prepares for himself a happy eternity. The consciousness that we have brought sorrow to another, is the bitterest grief of all. He who does not work to save souls, is laying up for himself a burden of remorse that only eternity can reveal. There will be pastors at the judgment to whom their people will say, "our blood is on your skirts." O, if these truths could dawn upon us here! "He that saveth souls is wise" in his rewards. The rewards of trifles are trifles. In the work of saving souls the rewards are great; the knowledge of doing good, and the peaceful joy of a Christian dying bed. O, the rewards of the future. We would be happy if men should gather around us and say you saved our lives," how much more if we are the instruments of saving souls. May the awakening power of the Spirit be on us, to enable us to know that we are winning souls, and that they shall be stars in our crown of rejoicing.

DE.

PROVIDENCE CONFERENCE.

[A Baptist student sends us this letter over his own name. — ED. HERALD.]

BROWN UNIVERSITY.

It is sometimes interesting to know the religious state of Christian young men in college, and it would seem especially so just as a college fast day is about to be observed. And I have thought a truthful statement would be most acceptable in these times of dishonesty and corruption.

I presume student life at Brown University is pretty much the same as elsewhere, but I would not be too presumptuous in the matter. Religion is rather an outward form here, and what is done for Christ seems to be as a necessity, rather than a privilege. Deep religious experience is something that is talked about, but few have it. Deep theatre interest, and how can we best enjoy ourselves, absorb the mind. This is not peculiar to irreligious students only, but those who pray well, and talk well of a pure life, and of care in their daily walks, that they may not influence the irreligious for evil. Some of the instructors, too, seem not to have God in all their thoughts; they are fond of theatres, and for some reason, have a bad influence over the students.

And it is remarkable, though absolutely true, that some of these theatre-goers are students for the ministry, and beneficiaries of societies that aid young men studying for that purpose; and appeals for them say that they are struggling, living on almost nothing, and the most worthy young men in our churches. No reasonable person believes that, for there are thousands of young men, full of grace, who despise the thought of theatre-going, and the indulgence of sensual appetite. There is too much work to be done for Christ to spend time in theatre-going, even if there were no pernicious influence resulting therefrom. When Christian men are regular attendants at the theatre, what will become of our churches? Are there not sufficient pleasures, without indulging in those in which the very meanest and lowest of society indulge?

The few noble Christian men who are here, and who sacrifice much pleasure (?) for principle, feel grieved at the prospect that such men must hereafter mingle with them in the Christian ministry. They are almost faithless, and fear that Christ has withdrawn himself, but thoughtfully they bid unbelief farewell.

But we are in a critical state. Were this evil not so common, we might overlook the other failings of such students; but inconsistencies like this show weaknesses elsewhere, and this gives pain. But we do not cease to pray that there may be a change soon, for we have a noble Christian man as president, and already he has commenced preaching services in the College Chapel. We most earnestly desire the prayers of God's people that He may bestow principle where it is wanting, and especially an abundance of grace.

BRUNENSES.

"THE UNITED KINGDOM ALLIANCE."

The Alliance has always recognized the power of the press to advance the great temperance movement, and from the first, wise writers have been employed who have thrown light upon every phase of the subjects discussed, so that English literature has been enriched by scholarly, impressive, unanswerable arguments in favor of total abstinence and prohibition. Dr. F. R. Lees with rare devotion has given his life to the movement, and his books and pamphlets furnish more varied information than those of any living writer. One hardly knows which to admire most, his model speeches packed with facts, welded by logic, warm with conviction, pointed with cutting sarcasm, or his published *library*, full of material drawn from science, political economy, and history sacred and profane. Among his most valuable works are: "The Alliance Prize Essay, an Argument for the Legislative Prohibition of the Liquor Traffic," "The Text Book of Temperance," "Is Alcohol a Medicine?" and "The Temperance Bible Commentary." The last named book was written jointly by Dr. Lees and Rev. Dawson Burns. Mr. Burns has recently published a work entitled, "The Bases of the Temperance Reform." It ought to be widely circulated, for its exposition and replies to objections are hardly surpassed by any book of its size yet published.

William Hoyle, esq., a member of the Alliance Executive Committee, has written "An omitted Chapter in Political Economy," entitled "Our National Resources, and How they are Wasted." If the statesmen of Great Britain and America would study this book, they would learn how wickedly government in its protection of the liquor traffic, "lends its authority and co-operation to a system whose influence is to beset every effort for good, to rob the people of their hard earnings, to waste the nation's wealth, and to bring demoralization, misery, and ruin upon the people themselves." When statesmen learn this, they will use the only efficient remedy: entire prohibition of the importation, manufacture, and sale of all intoxicating liquors to be used as beverages. Mr. Hoyle, clearly showing that national resources are wasted by the liquor traffic, with unanswerable logic deduces the remedy. Invaluable service would be done to the temperance reform in this land if some political economist would publish a book similar to Mr. Hoyle's, upon the basis of facts furnished by our national receipts and expenditures. Business men and politicians seem to be profoundly ignorant of the steady drain upon our resources opened by the liquor traffic. *The Alliance News* is a model weekly paper widely circulated, publishing the most valuable matter concerning the progress of the movement in Great Britain and elsewhere. One of the last issues, like all its predecessors has a fearful record of "Barrel and Bottle-Work; or, Track Marks of the Liquor Traffic." Much of the criminal record of our own State might well be published by our newspapers under the same suggestive title.

There are fourteen closely printed pages of matter in the *News* of February 8, consisting of articles on several phases of the reform, not the least valuable of which are the reports of speeches by Oxford professors, our consul at Birmingham, a Maine Methodist minister of good repute, clergymen, members of Parliament, officers of the Alliance, and the Bishop of Oxford. A very interesting feature of the Alliance work and platform is the hearty co-operation of men from all ranks of life, who, forgetting their sectarian and political differences, are of one mind, and present an unbroken front to the enemies of sobriety and religion. I saw and heard on a platform in Manchester, England, in 1871, Archbishop Manning, head of the Catholic Church of Great Britain, with canons of the Church of England, clergymen of other denominations, Rev. Wm. Arthur, of Wesleyan Conference, a Universalist minister from Massachusetts, members of the Society of Friends, a Brahmin from India, Members of Parliament Tory and Whig, merchants and lawyers led by a member of the nobility, speaking to six thousand people on the great reform, as if they never thought of a difference of opinion in theology and politics.

The Alliance leader in Parliament is Sir Wilfrid Lawson, Bart., member for Carlisle. On the 10th of March, 1864, "he obtained leave to introduce the Permissive Bill." It was rejected by a vote of 294 to 37. May 12, 1869, the vote was 195 to 89. In 1870, 123 to 92. In 1871, 196 to 115. A steady gain in Parliament, notwithstanding the bitter opposition of the great liquor interest. Sir Wilfrid will introduce the Bill the present session. Without doubt, every year will add supporters, and the bill will become law. Clause 10 provides "that where the act is adopted, and the people by their votes indicate that they do not desire the sale of liquor in their midst, at the expiration of the year for which the licenses are granted, any person selling or disposing of any alcoholic liquor within such borough or parish, shall be dealt with as selling without a license, and shall be subject to all the penalties provided for such offense." Clause 11 defines "Alcoholic liquor as including all spirituous liquors, wine, ale, beer, cider, perry, and every description of intoxicating liquor." The Alliance supports this bill with all its influence, recommends the nomination of candidates favorable to it, gives such candidates support, and will find candidates if required, yet it maintains firmly that "the history and result of all past legislation in regard to the liquor traffic abundantly prove that it is *impossible satisfactorily to limit or regulate* a system so essentially mischievous in its tendencies."

The receipts of the Alliance from Oct. 1, 1871, to Sept. 30, 1872, from subscriptions and donations were £19,402, a magnificent sum to be used for the great reform.

American friends of total abstinence and prohibition may learn from their British co-laborers liberality in giving and spending money for the cause, and much that is valuable in management. Especially well would the British system of advertising the movement, work in this country. Cards of admission and invitation are extensively circulated. The wisest speakers are engaged and announced. Mere power of story-telling and talking loudly meet with no encouragement. Speakers must have something to say, enforced by character, and well-kept position. A temperance meeting in Great Britain, under the auspices of the Alliance, must first instruct, then arouse and inspire the audience to believe that the cause is worthy enthusiasm, self-sacrifice, money, toil, and votes.

The cause needs here more devotion from wise, liberal, zealous Christians, more thought and effort from the friends of good learning, good government, good morals.

"Men and brethren," pleads the venerable Archdeacon Sandford, "can we lift our faces to heaven and say that we are clear of the blood of all men, if we make no direct and individual effort to stay what is known to be causing thousands of . . . . cases of self-assassination in England (New England also) every year! . . . . Will you any more allow irrational prejudices, or habits of self-indulgence, or the tryanny of social usages, to close your hearts to what you must feel is required of you by every consideration of patriotism, religion, and humanity?"

G. H. V.

THE PUBLIC LIBRARY QUESTION.

An adjourned meeting of clergymen opposed to the opening of the public library on Sundays, was held in the vestry of Tremont Temple, Monday Feb. 24, the Rev. James B. Dunn presiding, and the Rev. Mr. Garner acting as secretary.

Rev. Dr. Webb presented the report of the Committee appointed at the previous meeting. He explained that the report did not fully express the feelings of individual members of the Committe on the question, as individual opinion was held in abeyance in order that a wise and judicious report might be made and approved. He then read the report of the Committee, which was unanimously adopted, as follows:—

The Committee in presenting their report, make no attempt to cover the whole ground, nor to give anything like full expression to their individual opinions concerning this broad, vital question. They aim at such utterances as will command the cordial assent of all those who agree with them in principle, and offer the following resolutions:—

Resolved, That we regret the decision of the city government to open the public library on the Lord's Day, as encouraging one of the evil tendencies of the times.

Resolved, That the tendency to obliterate all distinction between the Sabbath and other days of the week is greatly to be deplored. Beyond all consideration or doubt the remembering of the Sabbath day to keep it holy has been one of the grand causes of our prosperity. Perhaps at this juncture we may find an intimation of our duty in the command of the Lord to Samuel when Israel clamored, "Now make us a king to judge us like all the nations." And the Lord said unto Samuel, "Hearken, for they have not rejected thee, but they have rejected me, that I should not reign over them. Howbeit yet protest solemnly unto them, and show them the manner of the being that shall reign over them." The history of the world shows that the only cure of some sins is for the perpetrators to suffer the consequences. To that same people it was said, "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee. And ye shall cry out in that day because of your king which ye shall have chosen, and the Lord will not hear you in that day." And to see in these modern times that history repeats itself, requires not much more than ordinary discernment.

Resolved, That we do not see the necessity for opening the public library on the Lord's Day, either as a place of pleasant resort, or as a means of public improvement. We have already more sanctuaries than are filled, more church parlors than are used, more Sabbath-schools, Bible-classes, and mission chapels than are sought after. Besides all these, and what cannot be forgotten, in every family there is, or may be a Bible, the book of books, whose words divinely inspired, are spirit and life, without which, with all our libraries, the world is poor, and with which, without any of our libraries, the world is rich, the light of the individual soul, the salt of society, and the life of national freedom; in every family there is a Bible, and loyalty of heart and conscience to the God of the Bible, is the only sure basis of sound morals, of private and public virtue. A sound philosophy indicates, and the statistics of crime as presented by both Scotland and France, prove, that education dissevered from morality, is more likely to prove a curse than a blessing. Mental power uncontrolled by moral principle, may be a sword for the defence of the right, or an axe in the hands of a madman. Development of the intellect, purchased at the expense of a dwarfed and despised morality, is too dearly bought.

Resolved, That the reason assigned in our community for the opening of the public library on the Lord's Day, namely, the accommodation of thousands of young men who have no comfortable apartments in which to read books and pass the hours of the Sabbath, if the real reason, is not all met by the opening of a reading-room in which only a few scores, at most, and those of the first comers, can find place to sit or stand, and that to the practical exclusion of the hundreds and thousands who come afterwards. If the necessity for such accommodation exists, and this is a humane and genuine movement to meet it, then long rooms in the whole building should be filled with chairs and tables, and supplied with Bibles, religious books and periodicals. Nor this, alone, but other buildings, furniture, and books, should be multiplied an hundred fold.

Resolved, That the interests of the working people, who are deeply involved in the questions of the Lord's Day, demand its religious observance. In lands where the Lord's Day is not regarded professed Christians have no time either for rest or worship, the factories are run, the stores and markets continue their traffic, and all secular employments go forward as on other days. At the same time, as the results prove, men earn no more in seven days than in six, wages are depressed as the time is extended, while ignorance and superstition, the instruments of wrong and oppression and tyranny, gain on every side. Again and again it has been proved that man cannot bear the strain of daily toil, without the rest of the Sabbath. Recently, in San Francisco, merchants, printers, actors, barbers, and representatives of all classes, petitioned for the restoration of the Christian Sabbath. But mere rest is not enough for man. The criminal, compelled to hard labor, profits greatly by a seventh day of criminal rest. But what is enough for the ox and the ass is not enough for man. Neither unthinking relaxation nor intellectual employment meets man's necessities. His religious nature is the highest and worthiest part of it, and to refresh, quicken and ennoble this nature, the religious observance of the Sabbath is a necessity. Compared with the full religious advantages of the Christian Sabbath, with its sanctuaries and Bibles, all the libraries and lectures, papers and periodicals, excursions and entertainments in the land, are of small account.

Resolved, That for the sake of what the Christian Sabbath has done, and is, above all else, divinely ordained to do, wherever it is kept according to the fourth commandment — for the sake of that intellectual and moral quickening which it invariably secures — for the sake of that social elevation and political liberty, ustice, and purity which it is sure to foster and develop — and for the sake also of that holy communion with our God and Saviour which its needful rest and quiet allows, we are bound by all the ties of brotherhood and motives of benevolence to make every honorable exertion to preserve its sacredness and perpetuate its blessings.

E. B. Webb, Justin D. Fulton, George C. Lorimer, Edward Annand, L. L. Briggs, A. D. Sargeant, S. F. Upham, James B. Dunn.

The Rev. Mr. McKeown said that the city government must know that the moral sentiment of the people was opposed to the opening of the library, and that they had done wrong in voting to have it opened. The question was asked whether the action of the city council was against the law of the State, but it was not thought best to discuss questions of law. The following were appointed a committee to take charge of any business which might naturally grow out of these meetings; Rev. J. D. Fulton, D. D., Baptist; Rev. Dr. Briggs, Universalist; Rev. S. F. Upham, D. D., Methodist; Rev. James B. Dunn, Presbyterian; Rev. J. M. Manning, D. D., Congregationalist; Rev. A. H. Vinton, D. D., Episcopalian; Rev. B. F. Edmands, Christian.

THE AIRLESS MOON.

Among the illusions swept away by modern science, was the pleasant fancy that the moon was a habitable globe, like the earth, its surface diversified with seas, lakes, continents, and islands, and varied forms of vegetation. Theologians and *savants* gravely discussed the probabilities of its being inhabited by a race of sentient beings, with forms and faculties like our own, and even propounded schemes for opening communication with them, in case they existed. One of these was to construct on the broad highlands of Asia, a series of geometrical figures on a scale so gigantic as to be visible from our planetary neighbor, on the supposition that the moon people would recognize the object, and immediately construct similar figures in reply! Extravagant and absurd as it may appear in the light of modern knowledge, the establishment of this Terrestrial and Lunar Signal Service Bureau was treated as a feasible scheme, although practical difficulties, which so often keep men from making fools of themselves, stood in the way of actual experiment; but the discussion was kept up at intervals, until it was discovered that if there were people in the moon they must be able to live without breathing, or eating, or drinking. Then it ceased.

There can be no life without air. Beautiful to the eye of the distant observer, the moon is a sepulchral orb — a world of death and silence. No vegetation clothes its vast plains of stony desolation, traversed by monstrous crevasses, broken by enormous peaks that rise like gigantic tombstones into space; no lovely forms of cloud float in the blackness of its sky. There daytime is only night lighted by a rayless sun. There is no rosy dawn in the morning, no twilight in the evening. The nights are pitch-dark. In daytime the solar beams are lost against the jagged ridges, the sharp points of the rocks, or the steep sides of profound abysses; and the eye sees only grotesque shapes relieved against fantastic shadows black as ink, with none of that pleasant gradation and diffusion of light, none of the subtle blending of light and shadow, which make the charm of a terrestrial landscape. A faint conception of the horrors of a lunar day may be formed from an illustration representing a landscape taken in the moon in the centre of the mountainous region of Aristarchus. There is no color, nothing but dead white and black. The rocks reflect passively the light of the sun; the craters and abysses remain wrapped in shade; fantastic peaks rise like phantoms in their glacial cemetery; the stars appear like spots in the blackness of space. The moon is a dead world; she has no atmosphere. — From "Earth and Air," by S. S. CONANT, in *Harper's Magazine for March.*

Our Book Table.

The Clarks, the well-known theological publishers of *Edinburgh*, are now issuing, in a desirable style of publication, the works of Saint Augustine, Bishop of Hippo. They are translated from the Latin of the Benedictine Fathers, by several learned clergymen, under the editorial supervision of Rev. Marcus Dods, M. A. Six octavo volumes have already been issued. We have heretofore referred to the first four of the series. The last issued are one volume devoted to the Manichæan controversy, against which heresy the African Bishop was well prepared to write, having, before his conversion, accepted its teachings, and made himself familiar with its errors and corruptions; and the first volume of his Letters, in many respects the most interesting and valuable of his remains to modern readers. These volumes, as well as all the issues from the press of T. & T. Clark, are for sale in New York by Scribner, Welford & Armstrong.

THE ENGLISH IN IRELAND IN THE EIGHTEENTH CENTURY. By James Anthony Froude, M. A. In two volumes. Vol. I. New York: Scribner, Armstrong & Co. The first volume, which is now published, makes a stout octavo of 640 pages, bringing the history of the British Government over Ireland down to 1767. The interest awakened by the late lectures of the author in this country will create a desire to peruse his elaborate treatise upon the same theme as his platform addresses. The character of these lectures will also suggest the form of the present historical treatise. The learned and very earnest writer presents his case rather as an advocate with a predetermined theory, than as a cool, judicial judge amid conflicting opinions. Perhaps the volume is all the more interesting as a literary work on this account. It is full of life, and bears the marks of honest conviction on the part of its author as to the substantial correctness of his historical judgments. It is, indeed, a sad and depressing history, whether considered economically, politically, or from a religious point of view; and the delicate problem of the government of England in Ireland is not yet solved. The volume will not lack for readers in this country. No historian has been more severely criticised, and no man has stood up more resolutely for the justness of his recorded opinions.

CHRISTIAN ETHICS. By Dr. Adolf Wuttke, late Professor of Theology at Halle. Translated by John P. Lacroix. New York: Nelson & Phillips. Boston: J. P. Magee. This work is published in two duodecimo volumes, the subjects being presented in leaded type, and the elaborate discussions in a smaller and closer letter. The first volume treats of the history of ethics; and the second, which is admirably introduced, by a full consideration of the call for such a treatise, and of the nature of the present work, by Dr. Warren, of Boston University, is devoted to pure ethics. The literary work of Prof. Lacroix, in its translation, is highly commended by capable judges. The great distinction, beyond its breadth of discussion, between the present and our familiar English ethical treatises, is that they consider the science of morals irrespective of the light thrown upon it by revelation, or as biased by preconceived metaphysical or theological opinions. A friend of Dr. Hengstenberg and Tholuck, and an honored co-laborer with the small body of evangelical German professors, whose wide and critical learning has been sanctified by the truth, the author of these volumes has been enabled to render one of the most important services to Christian theology in setting forth its ethical lessons as taught in the Holy Scriptures, and as related to man in his present moral condition. Examining such a work, one sighs to recollect the barrenness of the treatises that formed his text-books thirty years ago. These fine volumes speak well for the vigor of the new dispensation at the Book Room. We trust their readers will encourage the publishers to enter upon a wider field.

LECTURES TO YOUNG MEN ON VARIOUS IMPORTANT SUBJECTS. By Henry Ward Beecher. A New Edition, with Additional Lectures. New York: J. B. Ford & Co. We well recollect reading the first edition of this striking volume of discourses, when a young man, and the strong and wholesome impression made upon the mind by them. They cover the most common temptations of youth, and embody the most important lessons for opening manhood. All valuable truth is not presented in a style to attract young readers; but this vivacious volume inculcates the highest morality in the most winning and impressive manner. It cannot be too widely scattered.

The Christian World.

MISSIONARY DEPARTMENT.

REV. E. W. ALLEN, EDITOR.

"All the earth shall be filled with the glory of the Lord." — NUM. xiv. 21.

WORDS FITLY SPOKEN. — The "London ministers and deacons" are accustomed to hold special devotional services at the mission house, of the London Missionary Society, London. At one of these meetings, held January 6, 1873, Rev. Joseph Parker, D. D., delivered an address on "Valiant Men Required for Missionary Service." We quote his closing remarks: "Have we received the Holy Ghost? Are we still shivering under the merely typical baptism, or have we been caught in the living fire which descends from heaven? Are our sermons exquisite carvings in ivory, or glowing utterances of the heart, concerning the decease which was accomplished at Jerusalem? Are our prayers but fluent poesies addressed to human ears, or cries of pain and love and hope, that will not be quieted, but by the coming of God into the soul? The want of missionaries may or may not be but a local symptom of a vital disease. I am profoundly dissatisfied with the present condition of the Christian Church. Never was its organization so complete; never were its by-laws so critical and specific; never were its statistics so elaborate and imposing; yet my heart breaks down in utterest sorrow, when I look at the degree of its spiritual temperature. Yet I am no pessimist. The Lord will reappear in Zion. The harp of Israel shall not rust upon the willows. There shall yet be such preaching in the churches as shall satisfy the heart of Christ. Sects and parties shall cease to vex one another, and turn their united energies upon the common foe. Why not begin to-day? Why for one hour longer withhold the vow of absolute consecration? I plead for no grim monasticism, for no mere negation or suppression of life, for no formality that shall announce itself by its hideousness, but for deeper communion with the spirit of truth, for bolder testimony on behalf of the Saviour, and for the most unanswerable of all arguments — the argument of intelligent and noble Charity."

JOEL BULU. — The *Wesleyan Missionary Notices* for July, contains a portrait of this venerable native minister in the South Seas. He was born at Vavau, one of the Friendly Islands, and in his early years was an idolater. He was led to Christ by Revs. John Thomas and Nathaniel Turner, and became a devout and earnest Christian. He was present at the conversion of King George, and often refers to those wonderful days of the Divine power. He went to Fiji, where his labors were attended with great success, and where he enjoyed the friendship and confidence of Messrs. Cargill, Hunt, Calvert, and Lyth. At Ono, the Lord owned his labors greatly. The devoted Wilson bears testimony to his great excellence, while they labored together at Mbua. His labor is now done, and he is waiting for his Master's call. He says, "I am now an old man, and my body is weak, but my soul is as strong as ever, rejoicing in the works of the Lord. When I look forward to the good land, which is ever so near me, my heart burns, and my eyes fill with tears of joy, as I think of the glory which I shall soon behold, for the Lord is ever present with me, night and day; and after putting my trust in Him through all these years, I am not going to begin to doubt Him now." Joel will soon greet the multitudes he was instrumental of "turning to righteousness," who passed to heaven before him. Few ministers have led a greater number to Christ.

CIRCULATION OF THE SCRIPTURES IN TURKEY. — During the last ten years, 385,000 copies of the Scriptures have been circulated in Turkey, for which nearly £18,000 had been paid. It was found that the Bibles sold were valued and read, and hence their gratuitous distribution was abandoned.

THE PRESBYTERIAN MISSION TO MEXICO has commenced under favorable auspices. Rev. Mr. Pitkin has four congregations under his supervision. Cos, Fresnillo, Salado, and Tecolotes, and in each of these places interesting services are held, the congregations averaging from 100 to 250. The missionaries find that a large proportion of the inhabitants are of Indian extraction. About seven eighths of the Mexican population of San Luis Potosi, where Rev. Mr. Thompson is stationed, are in part of Indian blood. Rev. Mr. Phillips is stationed in the city of Mexico, and he greatly desires the Presbyterian Board to provide church accommodations for his rapidly increasing congregation. He had 350 communicants present at the Christmas service. The missionaries are meeting with unexpected success.

THE NIGER MISSION, Western Africa, under the control of the Church Missionary Society, is doing a great work in bringing the people to Christ. All the laborers, teachers, priests and bishop, are natives. The principal stations of the mission are Onitsha, Lokoja, Akassa, Brass, and Bonny. In the latter place there is a church which the king and chiefs help to build. At an ordination service, where three ministers were ordained, five young men were admitted to the Church, and more than 400 natives were present who were recently cannibals. One of the missionaries says that he saw in one of the idol temples more than a thousand skulls of human victims, who had been slain and their flesh eaten. So great is the change in favor of Christianity, that the higher and lower ranks were giving up their idols, and the king and chiefs had become deeply interested in the boarding and day schools. The entire mission numbered in 1866, 202 native Christians. The work is prospering greatly throughout the mission.

CEYLON. — The schools established in Ceylon by the American Board were remarkably successful. A native board of education having been organized, the schools were all transferred to it two years since, being then 49 in number, embracing 2,341 scholars. Since then, the mission, including the schools, has advanced greatly. According to the report of the board of education, the schools now number 88, all vernacular, except six, which were Anglo-vernacular, embracing 4,797 scholars, and 109 teachers. The college at Jaffna is doing a great work in educating teachers and others. This work of educating the children is preparing the way for the triumphs of the gospel.

AFRICA. — Rev. Alfred Bushnell writes most encouragingly from the Gaboon mission. The people are to have the Scriptures. Mr. Bushnell says: "We have frequent opportunities to distribute the Scriptures in English, German, French, Spanish, and Portuguese, and occasionally in Arabic; besides in the two native languages, Mpongwe and Benga. I gave notice from the pulpit yesterday of my desire to supply every reader in Gaboon with the Scriptures in his own language, whatever it might be." Africa, as dark as it is, will be redeemed and saved.

WHAT ONE MISSION HAS DONE. — Chief Justice Sir Charles St. Julian, of Fiji, Polynesia, says that he had been a close observer of the Wesleyan Mission, but when he came to the islands, was hardly prepared for what he saw. If the work done by that society had only been to cause the natives to cast off their bad practices and customs, it would have been a very gratifying result; but the mission had built up a kingdom. Do missions pay?

THE TELOOGOOS. — The Baptist mission among the Teloogoos has been wonderfully successful. The missionaries opened a school for the training of native preachers in 1870 under a banian-tree, where it continued for several months. The sand was blackboard and slate, and the point of the forefinger chalk and pencil. The pupils now number more than fifty, all of whom are acting as native assistants.

THE KAREN THEOLOGICAL SCHOOL at Rangoon has now an average of 100 pupils.

The Lucknow Witness, India, says that the Genoa recently arrived at Bombay with forty missionaries on board. It also says that seven villages had embraced Christianity, in whole or in part, and that the native converts were exceedingly active in evangelistic work, and were very successful.

The Watchman and Reflector contains the following items: — Of the 84 missionaries sent to Asia since July, 1865, only three had died. Of the 46 who had gone to Burmah, not one had died for 17 years.

JUSTICE TO THE ITALIAN MISSION.

BY REV. LEROY M. VERNON, D. D.

[We cheerfully give Dr. Vernon an opportunity to speak for himself. If he had read the whole of the article in the HERALD, he might have been less sensitive. We simply echoed the prevailing feeling in the Church in reference to the Italian mission. We certainly meant nothing personal; the hesitation expressed was more in reference to the expediency of the mission itself, under the existing circumstances, than a criticism upon the measures of the missionaries. We trust the new departure will receive the divine benediction, and be attended with the widest and most grateful results. — ED. HERALD.]

The Methodist, October 5, quoted a paragraph from ZION'S HERALD containing the following criticism: "Much disappointment has been felt at the apparent little progress made by our Italian movements. American Baptists seem to be working in Rome with great enthusiasm, and with considerable success. Our Church gives money freely, but she demands results. Perhaps her impatience that apparently nothing has been done, and her missionaries hardly heard from, is not surprising." Simple justice to this mission calls for a few facts and reflections in reply. The letter of instructions with which I left New York, after designating Genoa as my "home and centre of observations for the present," adds: "You are expected to canvass very carefully before fixing on the place in which to locate permanently the centre of our missionary operations. It is our wish and expectation that you visit several of the most promising places, taking care not to encroach on fields already occupied by other Protestant missionaries, and especially occupied by the Wesleyan Church, and after examining most thoroughly into all the propitious and unpropitious aspects of each of the places visited, to conclude for yourself, as to the place most favorable for the centre of our missions in Italy. Having done all this, we wish you then to report to this office the names of the places you have visited, their geographical position, their relation to the population of the country, and to the mission stations of other churches, with the propitious and unpropitious circumstances of each case; and then the particular reasons which led you to decide in favor of the place chosen. The Bishop in charge of your mission and the other home authorities, will then determine the question of location, and will instruct you in relation to your movements thereafter."

As soon after arriving in Italy as a hasty familiarity with Italian enabled me to make the necessary inquiries, I commenced my tours of observation. Very unexpectedly I early received from the superintendent of the Wesleyan missions, a proposition that their mission and ours should be united into one Italian Methodism. This fact I promptly reported to home authorities.

By the close of January, 1872, I had visited and carefully examined, besides Genoa, Turin, Parma, Milan, Verona, Ferrara, Bologna, Pisa, Leghorn, Florence, and Rome, and had acquainted myself with the strength, locations, and prospects of all the evangelical churches in Italy. A severe illness made my writing impossible for some weeks. However, March 10, 1872, I sent to New York a lengthy and careful report of my observations, discussing fully every phase of our prospective work which seemed to require consideration. Accompanying this report, was a map of Italy, on which I had distinctly marked all mission stations, except two or three localities to me unknown. A note from New York acknowledging the receipts of those documents, certainly did not complain of the manner in which I had performed my task.

General Conference came with its revolution. In answer to my Quarterly Report of July 1, the new missionary administration assured me of their "sincere sympathy with my prospective work," and of their influence in favor of its "most hearty and thorough prosecution."

When the above injurious paragraph reached Italy to harm a mind already harassed by long suspense, I was yet uninformed of final plans, or their centre of operation. And the first response to my recommendations, the first decision of questions, I was unauthorized to decide, was a transatlantic telegram, December 6, announcing Bologna as our "head-quarters." I started for this city immediately. In these statements not the slightest reflection is intended upon persons, or methods; I only relate facts.

During this time, in addition to making the journeys and examinations required, I industriously devoted myself to the acquisition of the language, and to the discovery of openings, opportunities, and helpers. I have neither been "unemployed" nor "triflingly employed."

Now let us dissect the HERALD'S paragraph.

1. Under the conditions indicated above, to have launched out into any public work, if it had been possible, would have exceeded my written instructions and anticipated others, withheld doubtless for sufficient reasons, and that while the very continuance of the mission was gravely discussed by the leading official paper.

2. In all my traveling and close observations, I had discovered no natives whom I could employ to open mission movements. Indeed, the native churches themselves find great difficulty in properly manning their work. Furthermore, drawing help from their resources is delicate business, subjects us to the charge of proselyting, and imperils right future relations.

3. Does the above paragraph require me, besides canvassing the field, knowing the people, and learning the language, also to preach it effectively, and to greet the dawn of my second year in Italy with a choir of my own converts? Does the Church "demand" such "results?" If so, the demands are unreasonable, and their fulfillment impossible. Men beyond thirty learn to speak foreign languages slowly; and if some enthusiastic brethren were suddenly transferred from America to Italy, for a long time they would experience, besides the old difficulty of finding ideas, the equally formidable new one of finding words.

4. The phrase, "her missionaries hardly heard from," certainly never originated in the mission office, where, at least, one pigeon-hole was glutted with my communications. Whether I was censurable for sending to that office only, information upon questions the authorities alone had to decide, instead of parading it in the press, let dispassionate men decide.

5. Under all these disabilities, our movements are censuringly contrasted, with the "great enthusiasm," and "considerable success" of Baptists at Rome, who have been at Italy many years. I will not myself discuss their success, policy, or enthusiasm. An influential evangelical Italian paper, however, while condemning the course of the government in recently closing Baptist schools in Rome, holds the following language: —

"Certainly," Mr. —— "was wrong when he said he had no time to be spent in informing himself of the conditions imposed by the law upon directors of schools. . . . As regards the method pursued in these establishments, namely, of giving a luncheon to the scholars, we share the opinion of those who think this imitation of the Catholic *pappe* unsuitable for evangelicals, by reason of the general accusation made against us, of buying souls." If Methodists, emulous of this policy and its results, wish by such teachers as come to hand to open free schools with the bounty of a "substantial lunch daily to all scholars," they could have any number very speedily.

6. Reference is made to "money freely" given by the Church, and the returns demanded.

We hear much, and properly too, of the sacredness of mission funds, and our responsibility for their faithful application. When, however, a man surrenders his personal will and life to the missionary cause, involving thereby also the temporal happiness and destiny of his family, he makes an offering incomparably more dear and sacred than mere money; the Church too is responsible to God and posterity for the righteous administration of the sacred trusts. And that man who adds grievousness to such a sacrifice, performs a most ungracious part. When about to sail, some uninformed and apprehensive friends regaled the writer with prophecies of persecution and martyrdom; they surmised not that "the most unkindest cut of all" would come from the Methodist press.

The strictures lain upon us are wholly undeserved; the Italian mission merits confidence and support, and in due time will report itself satisfactorily. From my observation, "sympathy," though oft-avowed, is abroad a rather inappreciable quantity. It is at best a frail ally in the battle of a life exiled from home and kindred ties, and abandoned to the opening of a way for truth through the very shield of giant error. We ask not sympathy, but justice.

RELIGIOUS ITEMS.

The question of opening museums on Sundays is exciting much interest in England at the present time. At a meeting held Jan. 19, Mr. Evans, a printer, said, "if pleasure be allowed to rob religion, avarice will soon rob pleasure. Visiting the British Museum is found generally to be thirsty work, and looking at its contents often ended in inspecting the bottoms of quart pots!"

A deputation from the Workingmen's Lord's Day Rest Association waited lately on the Bishop of London, and called his attention to the great use of Sunday vehicles by professing Christians. After suggesting that he should preach on the subject, the deputation expressed a desire that, for example's sake he would omit driving to the cathedral on Sunday. On his replying that he would then be obliged to walk from Fulham, one of the deputation hinted that his lordship could sleep at the Chapter House Saturday night! The Bishop promised the question his earnest attention.

Rev. J. Hyatt Smith, of Brooklyn, told his people in a powerful sermon on open communion, that at the Lord's Supper the deacons were not to act as a detective police!

A writer in *The Canada Christian Guardian* argues stoutly for the election of four bishops for the episcopal work of the Canada Methodist Episcopal Church.

The last *Irish Evangelist*, under the head of "showers of blessing," chronicles numerous revivals among the circuits of the Irish Conference — nothing since the great work of 1859 having been experienced in the kingdom.

The Tablet thus boldly sets forth the ultramontane idea of the power of the pope's word: "When the holy father said the word *Confirmamus*, then, and not till then, were the words of the council the utterance of the Holy Ghost. Those were words which would ring out through the ages to the end of time; and when these words were pronounced, then *Credo* was the natural and necessary response of every Catholic throughout the world, whatever his previous sentiments or attitude."

The First Church in Pittsfield celebrated their one hundred and ninth anniversary on Friday, February 20. Dr. Todd gave a sketch of the recent history of the Church and its present standing.

The Springfield Y. M. C. Association hold a meeting at 1 o'clock every Sabbath afternoon, in the old Boston and Albany Railroad building, and reach a class who seldom or never elsewhere hear the gospel.

The Presbyterians already have eleven missionaries in Mexico; the Congregationalists, Baptists and Northern Methodists each have four at work, the Episcopal Church has two, and the Southern Methodist Church has one engaged on our Western border.

Anira Kuckik, son of a Shintoo priest of Yeddo, has entered Drew Methodist Theological Seminary.

Rev. O. B. Frothingham's hold upon the Unitarian denomination, says *The Christian Register*, has long been exceedingly slender, and the *Examiner and Chronicle* puts it rather vividly when it says that he "hangs on to the sect by his eyelids."

If you have friends inclined to ultra-radical speculations, says *The Register* again, be sure to send them copies of Mr. Abbot's "Impeachment of Christianity," at your earliest convenience. This "flimsy pamphlet," as the *Westminster Review* calls it, is a sovereign remedy.

Rev. Mr. Greene writes to the *Missionary Herald* from Japan that there is "not a shadow of ground for the reports of retrograde movements in that country." He adds: "Please never believe any such reports. Such a change is impossible. The government is so thoroughly committed to reform that it cannot recede, or stand still even; it must go on."

The late Theodore Leonard, says *The Greenfield Gazette*, had in his possession a copy of Eliot's Bible, an exceedingly valuable antiquarian relic. A similar copy was sold in London for $1,000. The family, thinking to dispose of it to a better advantage, sent the old book to Boston before the fire, and it was there destroyed in the great conflagration.

The General Conference of the Colored Methodist Episcopal Church, to be held shortly, is a special session, and will be held at Augusta, Georgia. It is expected that two new bishops will be elected. Bishop Miles is the only living bishop of that body.

By the last annual report of the Eastern Railroad Corporation, it appears that 265 miles of road are operated by the company. The total receipts for the year ending Nov. 30th, were $2,827,641,86, and the expenses $2,004,746.28. The cost of working the line was 70 per cent. of the gross receipts. There are 33 miles of double track on the main line, and 27 miles of new track were laid during the year. The equipment of the road has been increased by adding 15 new engines, 45 new passenger cars, and over 100 baggage and freight cars. For the Revere accident, the company has paid thus far, $434,784.88, and only one case was litigated. The Miller platform and the Westinghouse brake are now substantially applied to the whole passenger equipment of the road.

NEW ENGLAND EDUCATION SOCIETY. — The Board of Managers of the New England Education Society will hold their Fourth Quarterly Meeting, on Wednesday, March 5, at 2 P. M., at the Wesleyan Association Committee Room, 36 Bromfield Street, Boston. Life Directors of the Society have voice and vote in the Managers' Meeting. Important matters will be considered at this Quarterly Meeting.

The Annual Meeting of the Society will occur at the same place, at 3 o'clock P. M., the same day. The annual report of the Managers will be presented, officers elected, and other business of importance will be transacted. Every annual contributor of a dollar or more to the funds of the Society is a member. Let there be a large attendance.

E. OTHEMAN, Secretary.

Boston, Feb. 12, 1873.

PROVIDENCE CONFERENCE — RAILROAD NOTICE. — Free return tickets will be furnished by one of the Secretaries to all persons attending the coming session of this Conference, who pay full fare to Warren over either of the following-named roads; Old Colony, including all its branches and the Cape roads; New Bedford and Taunton; Taunton and Middleboro'; Taunton Branch; Boston and Providence; Providence and Worcester; Providence and Stonington; Norwich and Worcester; New London and Northern; Providence, Warren, and Bristol; and Fall River, Warren, and Providence. Return tickets to be good from the 19th to the 28th of March. The Hartford, Providence, and Fishkill road will sell round trip tickets to Providence at a discount of 30 per cent. from regular fares.

M. J. TALBOT.

Providence, Feb. 20, 1873.

Commercial.

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WHOLESALE PRICES.

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GOLD — 1.14⅛ @ $1.14¼.

FLOUR. — Superfine, 5.75 @ $6.25; extra, $7.00 @ $9.50; Michigan, $8.50 @ 10.50; St. Louis, $10.00@ $13.25; Southern Flour, $7.00 @ 12.00.

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OATS. — 53 @ 60c. bushel.

RYE. — 1.05 @ 0.00c. per bushel.

SHORTS — 26.00 @ $28.00 ₩ ton.

FINE FEED — $26.00 @ 28.00 ₩ ton.

SEED. — Timothy, Herds' Grass, $3.75 @ $4.00; Red Top, $4.25 @ 4.50 per sack; R. I. Bent, $3.00 @ 3.50 ₩ bushel; Clover, 11 @ 12c. per lb.

APPLES. — $2.50 @ 4.50 ₩ bbl.

PORK. — $17.50 @ 18.50; Lard, 8¾ @ 9½c.; Hams @ 11c.

BUTTER. — 23 @ 35c.

CHEESE. — Factory, 14 @ 16c; Dairy, 0 @ 00c.

EGGS. — 30 @ 35 cents per doz.

HAY. — Eastern pressed, $25.00 @ 28.00 per ton.

POTATOES. — $3.00 @ 4.00 per bbl.

BEANS. — Extra Pea, $3.75 @ $4.00; medium, $3.00 ₩ bushel.

POULTRY — 16 @ 20 cents ₩ lb.

LEMONS — $2.00 @ 5.00 ₩ box.

CARROTS — $75 @ 00 ₩ bushel.

TURNIPS — 75c. @ 0.00 ₩ bushel.

CABBAGE — $3.00 ₩ hundred.

BEETS — $1.00 ₩ bushel.

ONIONS — $0.00 @ 6.00 ₩ bbl.

MARROW SQUASH — $4.00 @ 0.00 ₩ cwt.

HUBBARD SQUASH — $5.00 ₩ cwt.

CRANBERRIES — 8.00 @ 13.00 ₩ bbl.

REMARKS. — The Flour Market is without any change, with limited demand. Corn is firm, and fair demand. Butter and Cheese Market is firm at last quotations. Potatoes are received in large supply, and easy prices. Beets 25 cents ₩ bushel lower.

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151 tf T. A. GOODWIN.

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FISHERVILLE, N. H. 184

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Interest and Rents received in 1871,	1,924,206.14
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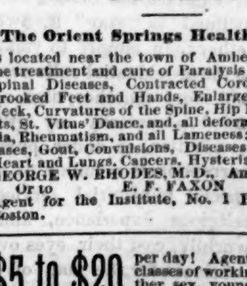

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HERALD CALENDAR.

District Conference, at the First Methodist Episcopal Church, Bangor, March 4-6
Annual Meeting of New England Education Society, at 36 Bromfield St., Boston, March 5
Lynn District Conference, at Cambridgeport, March 12

NEW ENGLAND CONFERENCES.

CONFERENCE.	PLACE.	TIME.	BISHOP.
Providence,	Warren, R. I.,	March 19,	Andrews.
New England,	Lynn, Mass.,	April 2,	Wiley.
Vermont,	Richford, Vt.,	" 16,	Peck.
N. Hampshire,	Newport, N. H.,	" 16,	Simpson.
Maine,	Skowhegan,	May 7,	Haven.
East Maine,	Damariscotta,	" 15,	Wiley.

ZION'S HERALD.

THURSDAY, March 6, 1873.

THE CONFERENCES.

These very important and interesting annual gatherings of Methodist ministers for New England are close at hand. Providence opens the series in Warren, R. I., March 19, and East Maine closes them at Damariscotta, May 15. Many hundreds of churches will change their pastors, and as many hundreds of ministers will be introduced to new pulpits within this period. All this will be accomplished with a minimum amount of friction; without the interruption, scarcely, of a service, with no candidating as a rule, with no unhappy minorities except as the rare exception, with no depressing anxiety as to his next pulpit, on the part of the minister as he leaves his last, with no significant measure of his ability operating as a constant irritation upon his mind, by the character of the Church to which he is sent to minister, with the assuring thought that if there is a failure of adaptation in any given case, in a few months a new opportunity will be offered for readjustment, all these ministers will be at work in their new parishes, and all these churches will begin to co-operate with their new shepherds.

With all the self-denials and burdens incident to this itinerant routine, with the material comforts which have been multiplied in the shape of parsonages and their furnishing, during late years, there are fewer serious trials and inconveniences than attend the average ministry of other denominations. If a vacant pulpit among the other sects is to be supplied, some other Church quietly enjoying the services of a beloved pastor must be thrown into disquiet, and perhaps be permanently affected unfavorably, by the inducements offered on the part of this shepherdless flock to their minister to exchange his field of labor. The minister without a pulpit is forced often to send a brother clergyman out into the world church hunting, to obtain an opportunity for himself in a coveted community. It rarely occurs that pastor and people simultaneously and harmoniously accept the Providence which indicates the expediency of a change in the occupant of the pulpit. If a majority require a reluctant resignation on the part of the minister, the minority remains aggrieved and inharmonious. Months and even years intervene at times between the resignation of a minister and the installation of his successor. In all this period, pastoral work is neglected, and the minds of the membership become distracted and divided by differences of judgment in regard to candidates.

The *New York Observer* is fighting a relentless battle at this time with educational societies, established for the aid of young men looking towards the ministry, attributing the fact that multitudes of Presbyterian ministers are now without permanent pulpits, to the unfitness of the ministers that have been helped forward by these societies. It pays them *en masse*, a sad compliment, by assuring them that the churches will no longer pay salaries for dullness in the pulpit. But the trouble is not with the Educational Societies, it is the lack of an adequate system for the distribution of these varied talents in the ministry. A man, with a naturally favorable estimate of his own abilities, will not voluntarily accept a grade of duty below what he esteems to be his merit; but when his case is decided by his peers, into whose hands he has committed it, and who have every desire to do the best for him, for the Church, and for the glory of God, he can go forth with "songs upon his head," in his turn, to the humblest appointments.

It must be confessed that our system is not always permitted to work in its natural, most economical, and harmonious manner. Some ministers of popular gifts and human ambitions, aspire to the best of the large opportunities offered by a Church that spreads all over the United States, and are rather inclined to "star" it, awhile at least, rather than simply to yield themselves to the providential calls nearer to them; and some churches, also, able to command pecuniarily any gift in the denomination, or under pressure of embarrassments seeming to require some special ministerial service, or low in religious experience, and somewhat worldly, cast their eyes over the broad continent for the man of their choice. Our system is not arbitrary. The "cabinet" is not a "star chamber." Our Bishops are not popes. Their consulting council has every personal reason for meeting the rational wishes of both ministers and churches. Every possible indulgence, sometimes undoubtedly, unwisely, is afforded, to secure to each individual and Church the nearest practicable approach to their several desires.

It is apparent, however, to every thoughtful observer, that those churches and their ministers in the long run, are better served and better satisfied, that submit their cases to the unbiased judgment of their brethren holding such relations to the whole body, as to give them wider and better opportunities to form a judicious opinion in the premises. Perhaps, sometimes, for disciplinary purposes, God permits ministers and people, who prefer to take the business into their own hands, to have their own way, as he did Israel, when they desired a king, and to learn from a painful experience, that it is better to trust God than to put confidence in princes.

A pastor can do much to prepare the way for his successor, by a thorough arrangement of the Church records, and a carefully prepared register of the residence and social condition of the membership. He can also do much for the general interests of the Church, by carefully, in person, attending to the preparation of his statistical tables, and the collection and tabulation of all his charitable moneys. The stumbling-block and burden of all Conference Committees are the dilatory and careless brethren, who give no personal heed to these very important details, and whose remissness occasions sad blanks in all the statistical tables of the Conference Minutes. We plead earnestly, and from a keen experience of the necessity for the plea, for a general and positively correct gathering of all the statistics required by the Discipline of the Church. Let this be done at once, and not be procrastinated until the eve of Conference.

THE PRUSSIAN CHURCH QUESTION.

Our readers will have observed that the Prussian Ministry of Public Worship and Instruction recently issued a new and comprehensive programme for the instruction of theological students, and for the general training and bearing of the ministers of the State, and other churches, the Catholic included. Many of these new orders bear the mark of a tyrannical interference with religious matters, and, though apparently issued in the interest of liberalism, and by a so called liberal ministry, are extremely offensive to every liberal mind.

But they are issued as a logical sequence of a vicious system, and come quite naturally as long as the State assumes to run and control the Church, and pay its servants. The theory of the Prussian State is that those who receive its pecuniary support, must uphold its State creed, and it therefore holds itself justified in calling to account any who may in teaching violate the cardinal principles of the Established Church. This fact has led to many struggles in past years, which have of course ended in the triumph of the Church so far as mere organizations or individuals were concerned. But the day has arrived when the people are not quite so willing to bow and submit to inquisitorial decrees, and the Prussian capital is now greatly agitated, and the whole Prussian state soon will be, with a question whose discussion will evidently hasten the severance of Church and State.

One of the oldest and most respected of the ministers of the Established Church in Berlin is Dr. Sydow, a man of great learning, eminent pulpit talent, rare pastoral abilities, and greatly endeared to a large circle by his genial bearing and benevolent labors. He is seventy years of age, and has been a preacher in the Evangelical Church for over forty years. He has, however, always borne the reputation of being very liberal in his scriptural ideas, and has been, to a certain extent, the teacher of the faith of the famous Schleiermacher. He entertains peculiar, and not at all orthodox ideas in regard to the divinity and miraculous birth of Christ, and pays but little attention to the Apostolic Creed as laid down for the guidance and adherence of the teachers of the Church. In a word, he is by no means orthodox, and has frequently offended the authorities by his public utterances, as he would any truly evangelical Christian.

The system therefore forced the Consistory of Brandenburg to summon him before it, and subject him to a rigorous examination, in which nothing was elicited that was not already known. But his position was such that this body felt bound to depose him from his duties, and thus bring him into the category of martyrs, and enlist public sympathy in his behalf. His congregation stoutly supports him, as does a large portion of the Protestant population of Berlin, and while his own Church threatens to withdraw from the State Church on account of this action of the Consistory, other preachers are giving in their adhesion to him in what they consider persecution. The records of the proceedings before the ecclesiastical court have been published in many of the journals, and a full account of the whole case is now in press to be shortly issued in pamphlet form for extensive circulation.

This trouble with Sydow comes at a period when all minds are alive to the significance of religious discussions, and willing almost for the first time to take an interest in them. Twenty-seven clergymen of the Province of Brandenburg have issued an open protest against the proceedings of the Consistory, and twelve of the pastors of large congregations in Berlin have repeated their declaration to the Supreme Church Council that they share the views of Sydow, will make his cause theirs, and stand or fall with him.

Now, without discussing the religious convictions of these clergymen, which we by no means share, we are at least prepared to affirm that the event is one of great significance to the Prussian Church. For when men throw into a contest their professional position, their future, and the welfare of their families, they have drawn their weapons for life or death. But the truth is that this is not merely the strife of a congregation, or of a Province, or indeed of a single land, or even of a confession, it is the beginning of a great struggle for free religious development throughout all Germany. The Germans have roused up as never before from their fearful religious indifference, and when they begin to think as a nation regarding religious matters, they find first of all that they cannot yield to the iron-clad Creed of a State.

Men's minds are so constituted that if their religious convictions are worth anything they must be largely modified by a multitude of circumstances that make it almost impossible for them all to subscribe to the same minutiæ, however willing they may be to adopt the Christian religion as a whole; and the result must be a division into families according to their affinities. This state of things is of course hostile to an Established religion, and as it develops will bring about its legitimate result in Prussia. The excitement regarding this case is even now so great that it has reached the students of the Theological Department of the Berlin University, a goodly portion of whom propose to show Sydow the honor of a torch-light procession, and from the students the very next step in Germany is to the popular masses.

EXCURSIONS IN ENGLAND.

A VISIT TO OXFORD.

Oxford and Cambridge have been famous for centuries as the university cities of England. There is no business in either place except that which arises from the fact that the great institutions are located in them. Each city contains about thirty thousand inhabitants. The University of Oxford consists of twenty-four colleges and halls, and Cambridge of seventeen. Both of these institutions of learning are traced back for a thousand years, and there is but little known of their origin. Each university has about fifteen hundred students, and a corresponding number of professors, tutors, and lecturers. The colleges and halls are nearly identical, there being a little difference in reference to their foundation and support. Each of the score or more of colleges has a distinct existence, like the American States, but for a general government are confederated and controlled by a common head. The gray old buildings have stood for centuries, and seem to form nearly the whole of the cities. It is as if twenty or thirty Wesleyan universities were linked together in Middletown, or as many Browns in Providence. A single college here is much more spacious than those mentioned in America, as the rooms are usually very large, and each student occupies two. The rooms usually run across the building, having the pleasantest front on a large quadrangle, one or two hundred feet square. Sometimes there are three or four of these green *quads*, as they are called, in a single college, being connected by arched passages. Flowers and shrubs are carefully cultivated, and give great beauty to the enclosures, while some, like Magdalen and Trinity, have long, broad avenues stretching along the banks of neighboring rivers, where the boating crews practice for their annual contests. As the old cathedrals and abbeys were devoted to religious purposes, so these cities are for learning exclusively. It was my privilege to participate in a public meeting at Oxford a few days since, in company with the Lord Bishop, Professor Acland, the traveling physician of the Prince of Wales when in America, Professor Rogers, the famous political economist, and Professor Rolleston, the physiologist. At the house of the latter gentleman we found a most congenial home. He is the special friend of Goldwin Smith, and an ardent admirer of America. When told of his resemblance to Charles Sumner, he replied that he was only too proud to learn there was anything about him that was American. We visited nearly all the colleges, the Bodlean library, considered the most perfect in the world, and also Lincoln College, famous for the education of John Wesley. The beautiful chapel stands, with its chaste walls and elegant typical windows, as when Wesley visited it for daily prayers. There was the old pulpit in which he preached to his college in his advanced age, causing his listeners to rise to their feet with interest, though they condemned his doctrine as heresy. One of the learned professors, though a Churchman, said to us that had it not been for Wesley, a large part of the centre of England would have been pagan at the present time. We stood in the room where he studied, and thought of the giant oak which was there planted, and which to-day extends its roots and its branches into all lands. In fancy we saw the little group which used to gather in that room, and deepen the inspiration which made them so mighty in after years. No place in England has given us more pleasure than this old city, and one might devote weeks full of enjoyment to a careful study of its history and attractions. The men who have walked those streets, and lighted their torches at those fires, have been the giants of the past, and have done more to make England what she is, than almost all other agencies combined. Not only England but the world has felt their power. Here such men as Bishops Latimer, Cranmer, and Ridley were trained for intellectual and spiritual warfare and martyrdom. A stone cross imbedded in one of the principal streets marks the spot where these three heroes were burned. Latimer cried amid the flames, "be of good cheer, Master Ridley, and play the man, for by God's grace we kindle such a flame in England this day as shall never be put out." We stood upon the cross and saw the multitude pass, and thought of those burning fagots and those dying men, and rejoiced that the days of such persecution had gone by. At a little distance from the spot a lofty and ornamental memorial has been erected in commemoration of the martyrs.

These cities of learning will never again have the influence relatively, which they have had in the past, for colleges are rising everywhere, and the common school is looming up in the immediate future; but no doubt a thousand years of coming history will be added to the thousand years which are gone, showing that Oxford and Cambridge are a mighty power in this nation.

BLENHEIM PALACE,

near the little town of Woodstock, is but a few miles from Oxford. The town itself is clean and quiet, and seems to have fallen asleep in the ages of the past. Blenheim is its only attraction, and is famous as the gift of Queen Anne's government to John, Duke of Marlborough, as a reward for his success in the European wars of his day. The estate is occupied by the seventh duke, and is surrounded by a massive stone wall fourteen miles in its circuit. This is but one of the hundreds of such estates devoted to game and pleasure on this little island. No wonder the people cry out, "These might be sold for much, and devoted to the poor." The estate was presented in a completed condition. The palace is massive and sombre, and though very famous for its historic association, is not particularly attractive to visit. In view of its massive appearance, the following epigram was written for the architect:—

> "Lie heavy on him, earth, for he
> Laid many a heavy load on thee."

Long avenues, shaded by rows of immense trees, stretch in various directions, furnishing pleasant drives for the family, away from the gaze and intrusion of the public. A small stream runs through the grounds, across which a lofty and magnificent stone bridge was built by request of the duke. This structure called forth another epigram, showing the peculiarities of the famous owner:—

> "The bridge, the height of his ambition shows,
> The stream, a model of his bounty flows."

There are many of these palaces, castles, and parks in this rich country, which are the pride of their owners, and attractions for travelers, but around none of them gathers so much that is impressive and glorious as is found in the heavy structures and associations of renowned old Oxford.

J. B. G.

IS FAITH A BANKRUPT?

Dr. Oliver Wendell Holmes, in a letter to the farewell dinner given to Professor Tyndall, in New York, says:—

"Faith is a bankrupt, and her accounts are under strict examination, to determine what assets remain to be distributed among the impoverished souls that are her creditors. Science is attaching all she can lay hold of for the benefit of our common humanity, and adding to it the new-born wealth she has created."

Surely Christian believers should be very thankful to the professor for this early notice of the bankruptcy of faith, and for the suggestion of a small dividend to the creditors. Some of us might have gone on for years, and gone down to our graves without hearing of the insolvency of this great debtor, whose irredeemable paper is flooding the world. Then how kind this announcement is to those who have not invested in this species of security, but who were strongly inclined to.

Has the Autocrat of the Breakfast Table become an atheist? The existence of God is the chief item in the assets of faith. Science finds no God as she sweeps the heavens with her telescope, or analyses the light with her spectroscope. Reason demands a first cause, itself uncaused, and yet declares that it is utterly unthinkable, and falls back on faith. In this, Kant and Sir William Hamilton agree. If faith goes into insolvency, she leaves behind her a godless world. What next? "If there is no God in the great world of the universe, there is no spirit in the little world of man." Hence the immortality of the soul as a substance distinct from matter, and having a conscious existence after the dissolution of the body, must hereafter be regarded as a superstitious whim. If the bankruptcy of faith means anything, it signifies blank atheism and stark materialism. It plucks the crown from the head of man, and rudely thrusts him down to herd with the beasts, and with them to sink into nothingness. And yet he who flippantly blots out God, and discrowns man, claims to be a philosopher, sending down his plummet below the currents of common thought. This is Lord Bacon's opinion of such savans. "It is true that a little philosophy inclineth a man's mind to atheism, but depth in philosophy bringeth men's minds about to religion; for while the mind of man looketh upon second causes scattered, it may sometimes rest in them, and go no farther; but when it beholdeth a chain of them confederate and linked together, it must needs fly to Providence and Deity;" O for the age of deep philosophy to return, and banish the follies of a false and shallow science! True science in her classification of knowledge, neglects no well attested facts, whether they are material or spiritual. Millions testify that they daily go to the bank of faith, and lay God's promise to pay on the counter, and receive into their bosoms the pure coin, dollar for dollar. These witnesses are not fanatics, but sober intelligent people, building churches, colleges, and hospitals, and by their influence conserving all that is good in our social and civil institutions. That Professor Holmes gets no answers to prayer, no more proves the bankruptcy of faith, save in himself, than a beggar's failure to get his unendorsed paper discounted demonstrates the insolvency of the bank to which he applies. We very strongly suspect that Dr. Holmes has not, by prayer, tested the bank of faith very lately, or that he has presented paper without the endorsement of Jesus Christ, while the condition of success is emphatically advertised — "in My name." As the Dr. is "nearing the snow line," as he poetically images the approach of death, let him be advised, by one who knows that Faith has not suspended specie payment, to take the proffered name of the Great Endorser for bankrupt humanity, and present it for the pardon of his sins and for the witness of the Spirit to his adoption as a son of God and an heir of eternal life. Then we hope the Lord will let him live to retrieve his great mistake and greater sin of dishonoring God's Word, by writing a series of articles in the *Atlantic Monthly* attesting from personal experience the solvency of faith.

EDITORIAL PARAGRAPHS.

The Board of Directors of the American and Foreign Christian Union, in the March number of *The Christian World*, make a full statement of the "new departure," about to be consummated by the society. A very interesting historical statement of the origin, objects, and successful results of the Association, during the quarter of a century of its existence, and the ten previous years in which somewhat similar societies that ultimately were merged into the Union were working out hopeful evangelical measures, is given in this number of the *World*. The work of the Association has been the prosecution of missionary labors among Roman Catholic populations at home and abroad. The *resumé* of its fields of operation show a very satisfactory return, in Europe, South America, and in this country, for the money and service which have been expended. It has always worked as an undenominational society. Within a few years, however, the churches upon which it chiefly depended for support, have of themselves established missions in Roman Catholic countries. The American Board, the Presbyterian, the Baptist, the Episcopalian, and the Methodist have arranged fields in Italy, South America, and Mexico. In view of this providential indication, the society withdraws from its foreign work, distributing its stations among the denominational boards, with the exception of continuing the interesting and very successful labors of Dr. Riley in Mexico. It will now devote its energies chiefly to the home field, and rely very largely upon the press — its excellent periodical, which is to be improved, and book and tract publications — to continue its work of reform among the members of a fallen Church, and to defend a Protestant community from its propagandism. The names of its present Board are an adequate guarantee of the wisdom and discretion with which funds entrusted to its care will be applied.

Some fifteen years ago, certain explorers in the valley of the Euphrates discovered among the mounds over the site of ancient Erech (modern Aska or Waska), one of the nine cities built by Nimrod, several stone tablets covered with cuneiform (wedge form) characters. These tablets were presented to the British Museum, and Mr. George Smith, of that institution, one of the best Oriental scholars of the day, has finally made a translation of it, and read it before the Society of Biblical Archæology. It proves to be, like the "Moabite stone," a singular confirmation of the scripture story; as the former carried us back to the times of Elisha and the kings of Assyria, so this, taking a wider leap backward, introduces us to early traditions of the flood. The story as related in these ancient characters, which Sir Henry Rawlinson found on bricks as old as 2,200 years B. C. — within fourteen years of the time of the dispersion at Babel — is intermingled with many fanciful and idolatrous additions, but the outlines of it, and of its principal character, Noah, are so clearly drawn, that no one can fail of seeing that only one event, and that the Noachian deluge, is recorded. This is given in an entirely distinct and independent form from the account in the Bible, and has slept for two thousand years in its sepulchral heap of ruins. Generations pass away, but not one jot nor one tittle of the word of God fails when the hour for testing it comes. We hope to present the whole legend as interpreted by Mr. Smith in a future paper.

How marvelous is the modesty of modern "liberalism!" Is not the wisdom of all the ages concentrated in Mr. Weiss? Does not his eye penetrate all the folds of the curtain, separating this world from the world to come? Is it not safer to rest upon his dogmatic assertion, rather than upon a volume of Revelation which has established its claim to Divine authority by its perennial life? See how he brushes aside the word of God, and the faith of men! After he has spoken, who shall dare to lift up his head? "So far as the idea of hell is concerned," he says, "it seems alarming to reflect how many generations of mankind have been thoroughly impregnated with it, and to think that they may have set up in their hereafter such an institution, and made a present of it to a reluctant eternity! There is a faint hope, however, that the majority may sometime come over to our way of thinking. What an exquisite revenge it would be to make the old-time hell a heaven! It may be so; the tendency to primitive ferocity may be held in check by relationships too fine for such fierce sport as sending souls to hell." The destruction of a place of punishment hereafter does not seem to have a very tranquilizing effect upon its iconoclast, in the present life. Mr. Weiss shows more violence and extravagance of assertion in denouncing the religious opinions of others, than sweetness of persuasion in winning men to holiness.

The Methodist pertinently asks and answers the question, "What Roman Catholics Want." In its short and striking editorial it says:—

"There is no mistaking the purpose of Roman Catholic opposition to our common-schools. Once, Catholics attacked the Bible as a school-book, but now they assail the schools themselves. Whatever concealment they may have thought it prudent to practice in former years, they have cast all away now. Father Boylan delivered an address in Pittsburgh, on January 17, on the "Schools for Catholic Children," which is outspoken enough. He has a meaning, and he puts it as plainly as it can be put into English. He objected to the common-school system that it makes no provision for the religious wants of children. He denies that their wants can be provided for by home training, and his picture of Catholic households is not very flattering to the Church.

"Father Boylan comes directly to the point when he says that it is impossible for Catholic children to study the same text-books as other children.

"Catholics are advised by this reverend speaker 'to refuse to give a vote for any man who is not for free denominational education.' 'Let me implore you,' he concluded, 'to make one united and noble effort to tumble from its place the proud dogma of mixed education in the land!'

"We leave our readers to reflect on this very plain statement of the Roman Catholic demands. It is well to know what the opponents of the schools mean."

The question has been quite often asked by the many New England friends of Dr. Wise, how his time has been occupied since he retired from his very successful administration of the Sunday-school department of the Church. He is himself now answering the question quite satisfactorily. Nearly every issue of *The Christian Advocate* has an elaborate article from his pen upon its first page. *The Western Advocate* is publishing a particularly interesting juvenile life of John Wesley as a serial in its columns, of which the Doctor is the writer; and Perkinpine & Higgins, the active Methodist publishers of Philadelphia, are now issuing a very attractive list of books called the Hollywood Stories, bearing the familiar *nom de plume* of Francis Forester, so long and so gracefully worn by the late Sunday-school Secretary. Dr. Wise is one of the best and most interesting writers in the country for young people and children. His "Path of Life" and his two volumes for young men and young women are unequaled for their good taste, beauty of illustration, and attractiveness of style. We have looked through two issues of the Hollywood Series, already published, entitled "Florence Baldwin's Picnic, and What Came of it," and "Stephen and his Tempter," showing how a company of city boys and girls spent their first season in the country. These volumes are written for quite young readers; they relate the acts, conversations of real children. The volumes are full of incidents and fortunes and adventures, which young people will read with avidity; and without preaching, they are constantly teaching the most important lessons for the conduct of life.

How often, nearly forty years ago, we visited the hill on which the New Bedford Bethel Chapel stands, where the silver-haired and gentle-voiced Enoch Mudge was the chaplain, and was loved and revered by more sailors that then thronged the harbor, than perhaps any other man has been except Father Taylor. The flag still waves on the hill, and the legitimate and personally trained successor, every way of the dear old minister, — the first ordained Methodist preacher born in New England — now enjoys a similar popularity with the sons of the sea, Rev. James D. Butler, a faithful, earnest and devoted member of the Providence Conference, has been growing old in years, but exhibiting ever-renewed spiritual vigor during the last quarter of a century, in the charge of this important mission. The fifty-third anniversary of the Port Society was celebrated on the evening of Sabbath, February 23, and was an occasion of much interest. The report read by the chaplain showed that even with the depressed commerce of the port, the home and the chapel are still accomplishing a great amount of good.

We are placed under no ordinary obligation to the friend of Tyndall for the suggestion of a "prayer gauge." It has called out a body of fresh and earnest literature upon the subject of prayer, some of it of uncommon interest and permanent value. We have before us a beautifully published sermon by Dr. Mark Hopkins, late of Williams College, delivered in the First Presbyterian Church of Troy, N. Y., December 15, 1872. It is a philosophical discussion of the nature, office, and power of prayer. It is marked with all the clearness, terseness, intellectual and logical force, and eloquence of its learned and devout author. It takes without hesitation the highest scriptural ground, and does not yield a hair to the pressure of modern science. Noyes, Holmes & Co. have it in Boston.

The International Committee to arrange scriptural topics for a series of united lessons for 1874, met February 19, at Niagara, N. Y. Dr. Vincent, of our Church, presided. Presbyterians, Baptists, Congregationalists, and Episcopalians were represented on the occasion. It was agreed that the Pentateuch beginning with Exodus of the Old, and Mark, of the New Testament, should supply the subjects for next year, and a sub-committee, consisting of Drs. Newton, Vincent, Randolph, and J. B. Tyler, was appointed to arrange the texts for each lesson, and the golden verses. The series for 1873 is meeting with remarkable favor in all portions of this country and in England.

A very animated and profitable Sunday-school Convention for Waldo County, Ill., was held in the Methodist Church at Belfast, February 19 and 20. It was called by the State Committee, and participated in by the various evangelical Sunday-schools of the county. A. Baker, of Gardiner, was the chairman, and in one of his happy speeches he remarked that it took three "g's" to run successfully, a Sunday-school — "grace, grit, and greenbacks."

Rev. O. M. Cousens, of Hallowell, was assistant secretary. He gave several addresses, which were very favorably received. The discussions of the Convention embraced the most important topics of the hour connected with the religious instruction of the young — time appropriated to Sunday-school, object lessons, helps for teachers, should Sunday-schools be closed in winter? the relation of the Sunday-school to the Church, and who shall be teachers in our Sunday-schools? Such meetings are eminently useful and inspiring.

We announced a few weeks since the publication of a new Bible Encyclopedia, by John E. Potter & Co., of Philadelphia. It is now being issued in numbers, at fifty cents each. It is printed on a quarto sheet, on the finest paper, and is crowded with fresh and admirable illustrations. It is intended to be a popular dictionary of the Bible, embodying the results, without discussions, of modern criticism and discovery, translating all foreign terms into English, and making it the most complete compendium of Bible information for the people that has been issued from the press. It is edited by Rev. Wm. Blackwood, D. D., LL. D., and is distributed to subscribers in Boston, by Samuel Walker & Co., 3 Tremont Row.

Our valued friend, Rev. Frederick Merrick, President of Ohio Wesleyan University, sends us the fourth annual report of the Girls Industrial Home in Ohio, — an institution of which he is the President of the Board of Trustees, and in which from its origin he has taken a lively and intelligent interest. It is evidently accomplishing a blessed service among the neglected and periled girls of the State, and merits the warmest sympathy and most generous support of all humane and Christian citizens. One hundred and fifty unfortunate girls heretofore, but fortunate now, are gathered within its sheltering fold, and enjoying its wholesome discipline.

We announce in this paper the death of another respected and well-known aged member of the Methodist Episcopal Church in this city, — Brother John H. Collins, aged seventy-seven. He died Saturday, March 1. Brother Collins has been a sufferer for many months, lingering upon the border-land between life and death, but has borne his affliction with Christian fortitude and submission. Many ministers and others in various portions of the country who have enjoyed the good cheer of his house, as guests, will read this announcement with sorrow, and with sincere sympathy for the bereaved family.

If the new singing-book for Sunday-school, social meeting, and family use, published by Hitchcock & Walden, and edited by T. C. O'Kane, is half as good a book as he is a singer (and we doubt not it is), it will be worthy a careful examination by those that have the charge of the juvenile singing in our churches. A young friend of ours who considers herself an "expert" in these matters, has tested a good many of the fresh tunes, and pronounces a favorable judgment upon them. J. P. Magee has the book.

Among the very able Sunday-school journals now published in this country, one of the best is *The American Sunday School Worker*, established by J. W. McIntyre, of St. Louis, and now entering upon its fourth year. Its expositions of the international lessons are extended and valuable, and its general miscellany is well edited.

Died, in Janesville, Wis., Feb. 16, in the sixtieth year of his age, William M. Steele, eldest son of Rev. Joel Steele, formerly of the New England Conference.

Father Hyacinthe, in an article in *The Independent*, introduces two letters, written to him since the meeting of the Council by "one of the most worthy and eminent Bishops in the Roman Church;" one of which, containing very remarkable and significant reflections, we copy: —

"There is no salvation for France, except in a powerful awakening of a religious sentiment. But that awakening is impossible as long as she is not cured, at whatever the cost, of the cancerous sore of superstition and hypocrisy which is personified in the Order of Jesuits and their adherents. Upon this point my conviction cannot be shaken. You know how firmly I am persuaded that the only true religion is the Christian Catholic; and that the evangelical doctrine, such as was taught by Jesus Christ, and transmitted by the apostles, is the divine principle which, infiltrated in all the veins of society, renders the nations of the earth curable, and inoculates them with a new and powerful life. And I am no less convinced that the worst of all religions, is that which does not respect the great principles of natural law which are stamped on the soul by the hand of God; and, consequently, nothing can be less favorable for the spiritual and temporal welfare of men than the depraved and corrupted Catholicism of the day. All efforts of true Catholics should tend to purify the world of this accursed tare of Jesuitry! Against such a formidable enemy as this we must combat with energy, not only until we have overthrown it, but until we have plucked it out by the roots! There will be hypocrites and evil workers in the world always; but there should not be a kingdom of Jesuits substituted for the kingdom of Jesus Christ, our only King and Saviour."

The accomplished London correspondent of *The Christian Advocate* says in his last letter: —

"Ten days ago I had the pleasure of meeting the two Revisionist Companies (Old and New Testaments) at the New (Congregational) College. The most distinguished (and some of the "highest") among the Anglican Bishops mingle freely on these occasions with ministers of all denominations. The gatherings are both very pleasant and very beneficial. The revisionists have got to the fourteenth chapter of St. John's Gospel in the New Testament. But this is only the first reading. Before they publish the four Gospels all must be gone over again. The Old Testament Company are approaching the end of the Pentateuch in the first reading."

The very able and elaborate discussion of Annihilation, by Rev. M. S. Terry, which called out the debate in the New York Preachers' Meeting, rendered so notorious by the garbled reports of the daily press, is published in *The Christian Advocate* of Feb. 27.

Something more than twenty years ago we heard Senator Toombs speak in Tremont Temple, before he had entirely dismissed from his mind the presumption that he might yet call the roll of his slaves under the shadow of Bunker Hill. Last Saturday, in the same hall, we heard the Jubilee Singers "roll Jordan," and "shout the battle-cry of freedom." The two events formed a singular antithesis in our minds. A very crowded house hung with unbroken interest for two hours upon the weird and plaintive songs of these redeemed singers. The words of the slave melodies form the strangest combinations, and are only significant for the ideas expressed in the often repeated symbolical terms of their songs; but the music is a wail touched with the pathos of a century of oppression. "Where did they get that music?" we asked of a friend by our side. "From heaven," was his sententious answer. These singers, in addition to the rich treat they afford their hearers, are building up and endowing a noble institution — the Fisk University — named after our friend and brother, General Clinton B. Fisk. We trust they will succeed in singing tens of thousands of dollars out of the pockets of their hearers into the treasury of the college.

A very animated public meeting was held last week in Philadelphia in the interest of the approaching national celebration in that city, of the Centennial of the Establishment of the Federal Government, Senator Cameron presided. Among the interesting addresses of the occasion was an eloquent speech by Hon. Geo. P. Loring, president of the Massachusetts Senate, and a warm and hearty one from Bishop Simpson. About two millions of dollars were announced amid enthusiastic cheers, as already subscribed to meet the expenses of the occasion. The summer of 1876 promises to be a lively time in the Quaker City; and the event is one that will awaken a grateful thrill in the bosom of every citizen of the Republic.

Prof. Francis A. Robinson, of the Agricultural College of Pennsylvania, sends us a catalogue of the institution. We recognize the name of a respected friend as its President, Rev. James Calder, D. D. The institution has 150 students, with a very wide and well-arranged curriculum of scientific, philosophical, military, and agricultural studies.

Biglow & Main, 425 Broome Street, N. Y., puplishers of *The New York Musical Gazette*, are making the present volume of their monthly very attractive and valuable. The numbers for January and February have very interesting articles upon congregational singing, as well as a wide variety of miscellaneous papers upon every question connected with vocal and instrumental music.

Dr. Curry writes to his paper a pleasant letter recording his reflections rather than his fortunes, on his trip from New York to Jacksonville, Florida, where he was then stopping.

Of the present operations of the Palestinian Exploration movement, *The Independent* says: "We hear that Lieut. Steever and Prof. Paine are hard at work making their head-quarters at Kerak, in the East of the Jordan. Several interesting inscriptions, not before copied, were found not far from Beirut, in the Latin, Greek, and Assyrian languages. It takes a little time to get fairly at work; but the society feels great satisfaction with the spirit and enterprise already shown by its explorers."

Der Christlichte Apologete says: "In Germany an earnest effort is put forth for the better observance of the Sabbath. Not only the ministers, but also Christian business men give this subject much attention. It is a sad fact, that here in America the desecration of the Sabbath is on the increase, while the people of Europe more fully realize the necessity of keeping Sunday holy, and strive to do so."

The Methodist minister at East Lempster, N. H., recently hinted in a modest way to some of the good people of the place that a well would be a great convenience at the parsonage, and the result was a social gathering of the citizens, and the raising of nearly seventy dollars, a sum sufficient for the purpose intended. — *Boston Journal*. (If not *well* done, it was WELL begun). "*Aqua pura*."

The Virginia Methodist Episcopal Conference closed its annual session last week, in the city of Norfolk, under the administration of Bishop Harris. Our able correspondent, Rev. Charles King, has been transferred to the Kansas Conference. He will be a worthy accession to the itinerant ranks wherever he goes. Our readers will doubtless soon hear from him in a new field of ministerial labor.

The Lawrence American announces that "Rev. W. J. Parkinson, of the South Methodist Church, has consented to deliver a series of sermons before the Temperance Reform Club, in City Hall, Lawrence, beginning on Sunday evening, March 16. These discourses were prepared for delivery before his own congregation, but they have attracted so much attention in consequence of their defining the work of reformation so clearly, and where it should begin, that it has been deemed of importance to have them delivered before the reform club."

BOSTON UNIVERSITY — A MEDICAL DEPARTMENT. — While expressly reserving to themselves the liberty of establishing other and as many kinds of medical departments as the interests of the public may from time to time demand, the Trustees of Boston University have responded to the overtures of the Massachusetts Homœopathic Medical Society, and conditionally voted to establish a school of medicine, organized and conducted upon the principles of said Society. The conditions are said to be entirely satisfactory to all interested, and it is expected that the new department will be organized without delay.

Attention is directed to the notice in our Register, of the meetings of the Woman's Foreign Missionary Society, on the 12th. A full attendance is earnestly requested, as business of unusual importance is to be transacted.

Magazines.

The monthlies for March are fully up to their average standard in interest. *Lippincott* opens with a profusely illustrated article upon Algeria, entitled "Roumi in Kabylia," followed by another illustrated national article, and by the first chapters of a new serial story of William Black, entitled, "A Princess of Thule." *Harpers'*, always bright, fresh, and vigorous, introduces its contents with a many-pictured paper, entitled, "Life on Board a Man-of-War." It has three or four other well-illustrated articles, a learned philological paper from Rev. William Hayes Ward, and a volume of other literature, which we cannot see how people find time to read, but which is wonderfully tempting as we glance over it. *The Galaxy* is a quieter magazine. With such writers, this month, as J. W. De Forest, Carl Benson, Gen. G. A. Custer, Thurlow Weed ("Recollections of Horace Greeley"), Bayard Taylor, Mary B. Dodge, Junius Henri Browne, and with an extended scientific and literary miscellany, a periodical can but be entertaining and profitable. *Scribner* for March is peculiarly interesting. We have read with special interest the admirable sketch of Prof. Morse, by Lossing. Its opening paper is an article upon "Diamond Diggings," crowded with illustrations. Editor Holland's fine story of "Arthur Bonnicastle" advances in its course with growing power. "Folk Life in German By-ways" is excellent. "Christ's Miracles Scientifically Considered," is a valuable paper. The editorial departments are always striking and quotable, as the weekly religious press fully demonstrates. These monthlies are received from A. Williams & Co.

The Nursery is bright and attractive, full of winsome sketches and stories, and pictures. Miss Pollard, "Uncle Charlie;" Emily Carter, "Aunt May;" and all the children's favorites, are represented in this number. John L. Shorey is the publisher.

The Methodist Church.

MASSACHUSETTS.

Worcester Preachers' Meeting met in Convention Tuesday and Wednesday, February 18 and 19, at Grace Methodist Episcopal Church, Worcester. Presiding Elder Crowell was elected Chairman, and H. D. Weston, Secretary. The first question for discussion, "The Kind of Preaching Demanded by the Times," was opened by J. H. Mansfield. N. D. George, W. A. Braman, J. O. Knowles, Wm. Silverthorn L. R. S. Brewster, and H. R. Parmenter followed. "Why are so many Probationers Lost to the Church?" was discussed by W. J. Pomfret. W. R. Tisdale, R. W. Harlow, Brewster, Parsons, Mansfield, Wait, and Crowell participated in this debate. It proved to be a theme of great interest, and many valuable suggestions were offered by these brethren. All seemed to agree that the great cause of the loss referred to was the lack of care on the part of the pastor, the leader, and the Church. The most faithful leaders lost the fewest probationers from their classes. It was suggested that in many cases the loss was not real, only apparent, owing to the ambition of some ministers to report a large number of probationers.

The first question in the afternoon was "Are the permanent interests of the Church promoted by the employment of praying bands and evangelists?" There seemed to be no negative in the Convention upon this question; but many were prepared to represent the permanent good that praying bands had done in their charges. Brothers Peterson, Pomfret, Brewster, Ayres, Godfrey, Knowles, Parsons and Mansfield, speak of that they do know, and testify to that which they have seen, when they speak in praise of the permanent good of praying bands. Dr. Robbins, of Worcester, proposed the following objection to praying bands: A certain Church to which he refers suffers very much in its home work by the absence of three of its best workers, who are away with a praying band nearly every Sabbath. J. O. Knowles responds, that it would be better for many of our churches if a few of the brethren who ordinarily take the time, would go away, and give the others a chance. J. N. Mansfield said they had a band in his charge, and they went away a few Sabbath's ago, and that Sabbath evening several arose for prayers, and that it was the first time any had arisen for prayers for several weeks. So he thought some of the best workers could occasionally be spared without loss to the home work. This also proved to be a very live question.

On the second question, "Conditions of Pastoral Efficiency," L. R. S. Brewster, D. Wait, Stevens, Parsons and Knowles took a part in this discussion.

The third question, "Will a District Conference be advantageous to our work?" was discussed by Brothers Furber, Beaman and Blackmer. The disciplinary provisions for such a meeting were read, and the supposed advantages to the district of carrying out the plan was discussed. This question was decided in the affirmative.

D. Wait, of Brookfield, preached interestingly in the evening from the text, "And now abideth, faith, hope, and charity, these three, and the greatest of these is charity."

On Wednesday, the questions discussed were, "Our duty respecting Benevolent Collections," by J. M. Avann, T. B. Treadwell, N. Bemis, C. N. Smith, D. Wait, and L. Crowell.

"A Minister's Duty to his Predecessor and Successor," by W. M. Ayres, N. D. George, W. J. Pomfret, J. M. Avann, J. O. Knowles, J. Peterson, D. Wait, and L. Crowell.

J. Noon gave a review of "Chamberlin's Living Faith." The Convention unanimously requested Brother Noon to present the same for publication in *The Methodist Quarterly*. Exegesis of that part of Genesis relating to the "Prohibition, Temptation, and the Fall," was made by A. C. Godfrey. A very spirited debate ensued, participated in by C. N. Smith, J. O. Knowles, J. Noon, T. B. Treadwell, D. Wait, F. T. George. F. Furber, N. T. Stevens, and W. P. Blackmer. This was one of the liveliest Conventions ever held in this city.

Worthen Street, Lowell. — We learn that this Church has recently been blessed with the most extensive and profitable revival work that it has known for many years. Meetings were held for two weeks previous to February 1, at which time the Troy Praying Band came to the aid of the pastor and his people. Much good was done before the coming of the Band in the quickening and preparation of the Church, and in the awakening and conversion of quite a number. But with their efforts the work assumed a more thorough and general character. The membership very generally united with them, consecrating themselves afresh to their Lord and to His work; and in so doing, received a deep and most precious baptism of love and of power. The brethren of the Band declared that no Church ever worked with them more zealously and faithfully than this. And the result was such as always attends united consecration, faith, and effort. God was present with us from the beginning in great power, to awaken and to save. More than one hundred presented themselves at the altar, asking the prayers of God's people that they might find Jesus. About one half of these have been received on probation, and others are to follow. Several whole families have been converted; parents and children. An unusual number of the converts are persons in advanced life. Some of them have been in the congregation from the organization of the Church. Two of the Board of Trustees are among them. But the interest has not been confined to adults. The Sunday-school and youth have shared largely in it. On one Sabbath the usual exercises of the school were suspended, and the time given to a meeting for prayer and counsel for inquirers. Fully three fourths of the children and youth came forward upon invitation, and a most hallowed season was spent with them. The zealous and faithful superintendent, Brother S. Beck, has formed a week-day class for these, and appointed an "elect" lady as its leader.

One of the best evidences we have of the genuineness of the work is the adverse criticism it has stirred up in certain quarters. A somewhat prominent clergyman of the city, who deals chiefly in rank heterodoxy and sensationalism, preached a sermon, during the revival, on "Revivals and Revivalists," in which he took occasion to caricature our work, much to the edification of those of like faith with himself.

The following brethren also rendered good service: Revs. F. K. Stratton, G. Whitaker, and W. W. Colburn — the two former two evenings each, and the latter one.

Chelsea. — Mount Bellingham Church, L. B. Bates, pastor, reports that since the 10th of Janary, more than one hundred have said "Pray for us." Sixty-five have been received on probation, forty-five have been baptized. The members of the Church are sharing in the fullness of the gospel of the Son of God, and we are expecting the good work still to go on.

Boston. — Washington Street Methodist Episcopal Church desires to publicly thank the Lord for his mercies to more than a score and a half of souls reclaimed and converted at her altars, and the great refreshing of her membership. The interest continues. The 2d inst. we baptized seven; in the evening the Lord baptized two more with converting grace. We indulge in the old-fashioned responses, hallelujahs, and amens, and are praying for and expecting an old-fashioned revival where hundreds shall be saved, even in Boston. L.

VERMONT ITEMS.

We spoke last week of the failing health of Sister Currier, of Newbury; we have learned since, much to our regret, that Brother Currier also feels compelled to seek relief, for a time, from his labor, on account of his own health, as well as that of his wife, and that they have found a home, for the present, in Minnesota. We are sorry to lose his earnest and faithful services from our State. Sister Currier also will be greatly missed, as she is one of our most earnest workers in the interests of the Woman's Foreign Missionary Society, and has proved herself an earnest and successful speaker upon the platform, while pleading in behalf of her benighted sisters in heathen lands. We hope she and Brother Currier both may find health, and an ample field for labor in their new home.

We may as well say here that our State boasts of several other effective platform speakers among the wives of our ministers, and if other Conferences less fortunate in this respect should wish to borrow any talent of this kind, for their missionary anniversaries, we could give them the names of several ladies, any one of whom would do honor, not only to their own State, but to the cause and the Church.

The revival at Richford still continues; fifty or more have been converted, and the work still goes on.

Rev. P. N. Granger has entered upon his labors as State Temperance Agent. His lectures upon temperance are spoken of in the highest terms by the local papers in those parts of the State where he has spoken, and he seems to be arousing the people to new interest in the cause. Brother Granger is a man of indomitable energy and pluck, and withal an eloquent speaker, and will prove to be "the right man in the right place."

Rev. E. W. Culver is still meeting with deserved success in his labors at Brownington and Barton Landing. Sinners are turning to the Lord, and the people are contributing of their means for the support of the ministry.

We regret to learn that Rev. W. H. Hyde, of Colchester, has been unable to attend to his accustomed duties for two or three weeks past, on account of a slight attack of bleeding at the lungs. He is now rapidly becoming convalescent, and we hope will soon be able to resume his work. Sister Hyde, who was confined to her room from October to January, is also improving in health.

The Congregational Church, Hardwick, have recently paid off an old debt of six years standing, purchased a new bell, costing $650, and expended near $400 more in repairs and furniture for their Church.

Prof. Webber, of Middlebury College, is supplying the pulpit of the White Street Congregational Church, Burlington.

Rev. A. Y. Houston, of Ohio, was installed as pastor of the United Presbyterian Church, Ryegate, on February 13.

Rev. W. A. Bushee has resigned the pastorate of the second Congregational Church Brookfield, the same to take effect April 1.

The New Episcopal Church, Enosburgh Falls, is completed, and was to be occupied for the first time on Sabbath, February 23.

The annual meeting of the "Caledonia County Society" to secure the "Religious Amendment to the Constitution of the United States," was held in Barnet, February 12. The exercises are said to have been of a very interesting character, and the speeches in favor of the "Religious Amendment" very scriptural and convincing. A delegate was appointed to attend the National Convention in New York, February 26.

The Executive Committee of the Vermont Sunday-school workers held a meeting a few days since in Burlington. It was resolved to hold the annual meeting on the 7th and 8th of October next, the place to be announced hereafter. Every Sunday-school in the State is to be invited to contribute funds to the Association, and the Committee propose to make the next annual meeting one of the most interesting and profitable ever held in the State.

Our Baptist brethren held a very successful Missionary Convention in Burlington, February 18, under the direction of the Secretaries of their Foreign Missionary Society. Interesting and able papers were presented upon various topics connected with missionary work, inspiring speeches were made, and sermons preached, and the influence of the Convention will doubtless be felt throughout the Baptist churches of the State in increased contributions to the missionary cause. An interesting Woman's Missionary meeting was also held during the progress of the Convention, and much interest was excited in behalf of the women of heathen lands.

The Methodist Episcopal Church at Brattleboro' has been sold. It has been used as a house of worship for about twenty years; but the location being unfavorable, the society last spring secured the town hall, which they have occupied since that time. The society is prospering under the labors of the pastor, Rev. E. C. Bass.

We learn that a new Methodist Church is to be built at Enosburg Falls the coming season, at a cost of abont $8,500.

Rev. W. P. Aiken, of Rutland, has accepted a call to the Congregational Church and society of Vergennes. KAL.

MAINE ITEMS.

Guilford. — The work of church building and repairing goes steadily forward upon the Bangor District. In Guilford, February 18, there was dedicated to Almighty God a pleasant and commodious house of worship, which has given new life and interest to our cause in this town. Our congregation long worshiped in an inconvenient edifice a quarter of a mile distant from the centre; and now, in a beautiful location in the village, is erected this valuable structure, which contributes very sensibly to the convenience and profit of Divine worship. The edifice cost about five thousand dollars. The first service was held at 10.30 A. M., at which time we were favored with an eloquent and highly profitable sermon from our beloved Presiding Elder, assisted in the pulpit by several brethren. Theme, "The Strength and Permanence of the Christian Church, and the Value and Privileges of Membership Therein." Brother Pratt preached again at half past 2 P. M., to an attentive congregation. The theme was "Christ in His Fullness." These words were spoken in season. In the evening Rev. John Plummer, of Brownville, delivered a discourse on "God's Blessings on His People." The writer followed with a closing address.

Much credit is due our young men for their energy and enterprise in this undertaking. Brother Jacob Lemen, the oldest of our society in this place, has been untiring in his efforts. God bless him in these his last years. Our entire congregation have shown themselves true to the cause of God by helping complete this structure. In behalf of our small Church in this place, may God move upon the liberal hearts of our friends, so that they will send us some relief — a little money. B.

Maine, it is hoped, is now to have an industrial school for girls. The last Legislature acted upon the subject, and passed an act of incorporation for such a school. The corporators have held one meeting, and organized by the choice of Hon. Benjamin Kingsbury, Mayor of Portland, as President, and Hon. Edwin R. French, of Chesterville, as Secretary. A benevolent lady in Hallowell who is much interested in this subject, offers to the State a donation of real and personal estate, valued at ten thousand dollars, on condition that there be established in the city of Hallowell, by public or private benefaction, or by both combined, an industrial school for girls belonging to the State, for the purpose of training them up to industry and virtue. Another benevolent lady in the same city proposes to donate a lot of land valued at two thousand dollars, on the same condition. These are truly noble offers, and evidence clearly the interest of these generous ladies in this enterprise. The interests of morality and of humanity are pleading most eloquently for an institution of this kind. A small beginning would be sufficient to test the utility of such an institution, and answer for the present. It is hoped that the present Legislature will take the matter into favorable consideration, and make the needed appropriation for the immediate organization of such a school.

The Swedish population of the State has been increased the past year by the arrival of three hundred immigrants, who came without any promise of aid from the State This increase makes the Swedish population now in the State thirteen hundred, about half of whom are in New Sweden. The others are variously employed in other portions of the State. The colonists of New Sweden are a religious people. They have built one hundred houses and eight barns. They have erected and put in operation one saw-mill and two steam shingle-mills. They have now in the colony seventeen horses, sixteen oxen, and seventy-six cows. During the year they have paid two thousand and forty dollars towards the "supplies" furnished them in labor on the roads. Thirty miles of roads in the township are now passable. A school of seventy or eighty scholars, in which the English language exclusively is taught, has been sustained about four months of the past year, and is now in successful operation. These immigrants acknowledge with gratitude the aid which the State has furnished them; they say they are inured to labor, and ready to work, that they are acquiring a knowledge of our language and customs, and striving to gain a knowledge of our form of government, so that when they receive the rights of citizenship they may be men, and not dependent children. They predict that New Sweden within ten years will, by means of natural increase and immigration, number its citizens by thousands.

The Maine State Senate, now in session, is composed of thirty-one members. Of these, eight have no religious preference, six are Universalists, six Congregationalists, four Free Baptists, two Baptists, two Liberals, one Unitarian, one Methodist, one Episcopalian. The house is composed of one hundred and fifty-one members. So far as reported, thirty have no religious preference. Thirty are Congregationalists seventeen Free Baptists, seventeen Universalists, thirteen Baptists, twelve Methodists, eight Liberals, seven Unitarians, two Roman Catholics, one Episcopalian, one Christian, one Spiritualist. In the Senate, the oldest member is seventy and the youngest thirty-four years of age. In the house the oldest member is seventy, and the youngest twenty-four years of age; thirteen of the senators were born in the State, four out of the State, and twelve in the towns where they now reside; fifty-five of the representatives were born in the State, fifteen out of the State, three out of the county, and forty in the towns which they represent. Governor Perham is a Universalist, but is very liberal towards all denominations. Of the religious views of the Council we have no knowledge, but understand them to be all thorough temperance men in favor of Prohibition. Large things are expected of the Legislature upon the subject of temperance this winter.

The Methodist Church in Mount Vernon, recently made their pastor Rev. J. R. Masterman, a donation of ninety-five dollars. The evening was delightfully spent by the large company present. Rev. Mr. Clark of the Baptist Church and his estimable lady were present, and Mrs. Clark presented, Mrs. Masterman a "wax cross" of the value of ten dollars. Mr. Clark is an able and successful preacher, and his parish is prospering. He is especially interested in the Sunday-school work and for the young people of his congregation. C.

Bath. — For seven weeks the cloud of mercy has been breaking over Wesley Church. With the year we began a series of meetings; after working a week with no apparent results, we consecrated ourselves anew to God, and promised, at the altar, to pray until spring, unless we were sooner blessed. At the next meeting the Spirit was with us, and a few requested prayers. This, through grace, was the result of our prayer test. Since that time there has been a constant breaking down. Over one hundred and sixty have been converted and reclaimed. All ages, from fifteen to seventy, have shared in these gracious blessings. Many husbands and wives have knelt together. Business men, sea captains, and avowed skeptics have humbled themselves and been exalted. The meetings have been free from all objectionable excitement, but characterized by deep thought and feeling. The last week has been one of the best; over forty have started. Revs. Brothers Hawkes and John Allen have been with us a few days each, and rendered much help and encouragement. Brother Allen is constantly renewing his youth. He is now at Hallowell. At Beacon Street, Brother Sanderson is having a good work: a number have been converted. "Surely the Lord is in this place." The work goes on. D.

NEW HAMPSHIRE.

The great snow-storm, on the 21st ult., was the severest of the winter on railroads. The trains in different directions were from five to twenty-five hours late. The Sugar River Railroad was the scene of the severest snow blockade ever known in this State. The afternoon train out of Concord for Claremont, was stopped by a drift ten feet deep, and the train was buried in the snow all night. In the morning the shovel men, assisted by the passengers, dug out the road-bed, so that from time to time the train could be backed a few rods, and at dark that evening, after shoveling nearly every rod of the way, they got back to Bradford.

Rev. Caleb Dustin, whose death we noticed last week, died Sunday, February 9.

Rev. P. K. Gospodinoff, a native of Bulgaria, now in this country to acquire a knowledge of the English language, occupied the pulpit of the Methodist Church in Lebanon, on Sabbath afternoon, February 23.

Rev. L. D. Barrows lectured on Prohibition, in Dover, February 26.

Professor Dimond, of Dartmouth College, while in the gallery of the Senate at Washington, recently, listening to the debate on the agricultural college bill, was seized with an epileptic fit.

The semi-centennial of the State historical Society on the 250th anniversary of the settlement of the State, will be celebrated at Concord, on the 21st of May. Hon. Charles H. Bell will deliver the commemorative oration, and Joseph B. Walker the dedicatory address for the new rooms of the Society.

Rev. L. A. Blake, of West Swanzey, Rev. H. Hurlin, of Antrim, and Rev. F. D. Blake, of New London, have resigned their pastorates.

Rev. V. A. Cooper delivered his lecture, "Afloat and Ashore," in the Main Street Church, Nashua, recently, to a large audience. The *Nashua Telegraph* calls for a repetition of the lecture in the City Hall before the season closes.

Rev. T. Carter was visited by his people two weeks since, and remembered by substantial tokens of regard.

The friends and parishioners of Rev. J. Hooper, pastor of the Methodist Society at Haverhill, have made him and his afflicted wife, presents to the amount of $100.

The Hinsdale Budget, containing historical sketches of the Methodist and Congregational societies in Hinsdale, was published for one evening, Rev. H. Dorr, editor. The society did nobly at their gathering in every respect, especially in finances.

Rev. N. Fisk, pastor of the Methodist Church in Chesterfield, has an able poem, on "Different Ways of Living," which he has delivered in his own town, and Richmond, with success.

There are twenty students in the Theological Class in the Conference Seminary at Tilton, and sixteen in the Senior Class.

The Freewill Baptist Society at Meredith Centre, is enjoying a revival of religion. Some sixteen persons have sought the Saviour.

At East Washington a band of faithful Christians have held religious meetings with but little ministerial aid, and twenty souls profess to have found the pardon of their sins in Christ.

Rev. J. J. Wentworth, of Strafford, who has worn himself out in the work of the Freewill Baptist ministry, having traveled and preached in various parts of New England, is now totally blind.

"Through the Eye to the Heart; or, Eye-teaching in the Sunday-school," is the title of a new book by Rev. W. F. Crafts, of our Conference. It is now in press, and will be issued in a few weeks by Nelson & Phillips, New York. It treats of a wide range of subjects of interest to pastors, superintendents, and Sunday-school teachers. It represents eye-teaching as philosophical and scriptural, and explains in a most practical manner the various methods by which this mode of teaching can be used. Price $1.50. OLINDO.

VINEYARD ITEMS.

Still the Vineyard blossoms, this time in snowdrifts and diamond-decked trees. The diamonds are fleeting, like those of the wonderful California placer. Ecclesiastically there is little change. North Shore charge, left pastorless by the sickness of Brother R. F. Macy, sent out an invitation to Brother F. A. Loomis, but he, like another, has married a wife, and therefore he cannot come; so Rev. Mr. Deming, I think his Christian name is *not* "Con.," has been invited, and has accepted the invitation, filling the pulpit for the first time, January 26. He looks like an earnest young man, not afraid of hard work. His new charge will furnish him employment perhaps, as it has been afflicted in the matter of pastors. Brother Lawton Cady died last year, some time before the conclusion of his first year on the charge, and Brother Macy was disabled by sickness this year less than two months after Conference.

The HERALD continues to be appreciated, and indeed a little more than continues. It seems to be renewing its youth, being "fat and flourishing." There are those who think it was never as interesting before; and some of them ought to know, for there is one house on this island over two hundred years old, where the HERALD has been taken from its first year, without a break, save that in the publication. The good brother who now owns the said house, proposes to keep up the custom. AMPELOURGOS.

[We owe an apology to the "Grapegatherer" for an error or two in his report of the New Bedford Preachers' Meeting. He has fingered lead, and knows how it is.]

MINNESOTA.

Detroit is a New England village in Minnesota, on the line of the Northern Pacific Railroad. Where one year ago there was nothing but the open prairie, now there is a population of two or three hundred. Already there is one Church, and soon there will be another. The Congregationalists and Baptists are ahead of the Methodists. Shall we have a Methodist Church there? It is needed. What more appropriate than that New England Methodists should help build a Methodist Church for a New England colony? A good Indiana brother proposes to start it with $200. Now let our good brethren and sisters of New England see it through. This church will be nearly one hundred miles farther west than any Methodist Church yet built on that line. Who will help build this outpost for the Lord? We want to begin early in May. All who will help in sums from one dollar to one hundred dollars, may send by P. O., order or draft to me, at Minneapolis, Minn., and I will return an account of all moneys received to the editor of ZION'S HERALD, or to Bishop Haven, as may be thought best.

We cannot depend on the Church Extension Society for the help we need, and as the Presiding Elder of this work, I solicit contributions over and above what you would otherwise give to help us in this work. J. F. CHAFFEE.

MISCELLANEOUS.

The American Bible Society is attempting to put the Bible in railroad cars.

A called session of the General Conference of the "colored Methodist Episcopal Church in America" will sit in Augusta, Ga., on the 19th of March next.

Father Boehm, now aged ninety-eight, preached a short and very affecting discourse in the Asbury Methodist Episcopal Church, Wilmington, Del., on a recent Monday evening, in which he referred to his preaching in that city in the year 1800.

We learn from Rev. E. S. French, of Weston and Danforth charge, Maine, that sinners are coming to the Lord. Brother French is faithfully proclaiming the Word in logging camps and railway depots, and the presence of the Lord is made manifest.

Rev. John H. Power, D. D., of the Iowa Conference, formerly one of the Book Agents in charge of the Western Book Concern at Cincinnati, and long a well-known and honored minister of the Methodist Episcopal Church, died in Burlington, Iowa, on Sunday, January 26.

Thomas Kelso, esq., a well-known and estimable layman of the Methodist Episcopal Church in Baltimore, has made provision for the immediate erection of a Methodist Orphan Asylum in that city, the whole to be at his sole expense. The gift will amount to not less then two hundred thousand dollars. The institution will include both white and colored orphans. This gift is to be classed with the most generous and noble benefactions of the age.

The Methodist Episcopal Church at Putnam, Conn., Rev. A. N. Bodfish, pastor, is in a prosperous condition; some have recently been converted. The Sunday-school is the best organized, and the best working school of its size that we have ever been connected with, increasing in numbers and interest. February 5th, a number of friends visited the parsonage, and after two hours of social enjoyment, they retired in good spirits, leaving $50 in greenbacks, and $30 worth of very useful articles.

Rev. Josiah Brackett. — Resolutions of Wesleyan Association upon the death of Josiah Brackett, senior member of the body: —

Resolved, 1. That we have heard with deep sensibility of the death of our venerable associate, Brother Josiah Brackett, and proffer our sincere sympathy and condolence to his breaved widow, with whom, for more than half a century, he has lived as a devoted and tender husband, and to his surviving children, to whom he has ever been an affectionate and beloved father.

2. That, as a member of the Wesleyan Association from its origin, generous and vigorous in securing its organization, and in establishing and sustaining, for the benefit of the Church, the denominational paper, on account of which this body was organized; from the beginning of its work, to the close of his life, prompt and faithful in attending its meetings, and carrying out its plans, and always hopeful and trustful in the success of its enterprises, our departed brother merits our warmest regard and grateful remembrance.

3. That, in his death, the Church of his choice in New England, and particularly in this vicinity, sees removed from her service to his eternal reward, a Christian disciple of consistent life and exemplary spirit, a man of even temper, a zealous laborer for human reform and progress, a lover of peace, an active and faithful supporter of all her institutions for many years, at times cheerfully bearing heavy pecuniary burdens, and, in many respects, a model local preacher, in his early ministry seeking new opportunities for evangelical labors, and laying the foundation of a number of churches in towns adjoining his residence.

4. That, in the death of our aged brother, we are taught the lessons that faithfulness in the Master's service is the noblest aim and crown of a human life, and that what our hands find to do must be done with our might, "for the night cometh (often without warning, but never too sudden nor too soon to one active in holy labors) when no man can work."

Acknowledgments.

Rev. Josiah Bean and wife, of Guilford, Me., gratefully acknowledge a visit on the evening of February 13, which brought to the parsonage many loving hearts, cheerful countenances, and kind words, leaving behind them a liberal donation, amounting to $60.

Rev. W. L. Brown and wife gratefully acknowledge the receipt of valuable gifts from their brethren and friends in Belfast, Me., including a friendship quilt, Paisley shawl, overcoat, and other rich presents.

Rev. H. D. Robinson, of Phenix, R. I., thanks his very thoughtful parishioners for their generous gift of $100.

Money Letters from Feb. 15 to March 1.

J W Adams, C W Averill, E Allen, A Anderson, H M Ash, A Adams, A Anderson.

B K Bosworth, J Byrne, C H Bray, S C Barry, A Baylies, M Brown, G E Brown, J S Barrows, J Brooks, L S Brewster, D Blaisdell, W H Bolton, Brainerd & Brown, W L Brown.

A Chamberlin, D Copeland, J W Cole, M R Chase E C Colby, O M Cousens, V A Cooper, A L Cooper C J Clark.

C C Dodge, H Dorr, J S Day, Z Davis, A E Drew G F Eaton.

W Farr, W F Farrington, E Fly, W M Fellows, E S Franklin, R F French, H C Fisk, T L Flood, S Foster.

W H Golder, J Gray.

L B Hart A L Hodgdon, W Harris, C J Hamlin H J Huston, E H Hatfield, G F Harding, A K Howard, A J Hall, J M Howes, J E Hawkins, L L Hanscom, G S Hickey.

B Judd, P Jaques.

E King, R H Kimball, C King, F Knowles.

A R Lovett, J Livesey, J Leeper, C E Libby, B G Luther, D P Leavitt.

J McEldowny, G A Morse, N H Martin, W W Marsh.

G W Norris, E Newhall, F C Newell, F Nichols, O Nickerson, L C Nichols.

G R Palmer, S R Pearce, G W Paddock, J Pack, W J Pomfret, N Pratt, Perry Mason & Co, E Parker, M C Priest, W H Palmer.

S E Quimby.

C Ryder, A C Rich, J Rice, S Roy, A B Russell, J Randall.

S Sibley, N H Staples, E Smith, A Sanderson, S P Snow, J Smith, J G Smith, S T Sweatman, T B Smith.

D M True, 2, A S Townsend, J S Thomas, G Taylor, J Tennell, A C Trask, C H Towner.

T B White, G L Westgale, G G Winslow, L W Williams, A F Whiting, G W Wooding, C L Ward.

Church Register.

CHURCH AID SOCIETY. — The Managers of the Church Aid Society of the New England Conference will hold their meeting, previous to the session of the Conference, on Wednesday, March 19, at 2 P. M., in the Wesleyan Association Committee Room, 36 Bromfield Street, Boston.

Reports of Agents for the current year must be presented, and all applications for aid must be presented in writing. E. OTHEMAN, Secretary

PROVIDENCE CONFERENCE. — All persons who attend the Conference at Warren, R. I., and pay full fare over the New Bedford, Taunton, and Providence Railroad, will be presented with free return passes, on application to the Railroad Secretary, at the seat of Conference.

Per order, W. T. WORTH.

PROVIDENCE CONFERENCE EXAMINATION. — Candidates for admission on trial in the Providence Conference will meet the Committee for Examination on Tuesday, March 18, at 9 A. M., in the vestry of the Methodist Episcopal Church, Warren, R. I. W. H. STARR, Chairman.

NOTICE. — Will those members of the Vermont Conference who intend to have their wives accompany them at the coming session, please inform me at once? Also, those brethren who are acting as supplies, and those who intend to come with their teams. It is necessary that we have these items of information at once.

HENRY A. BUSHNELL, Pastor.

Richford, Feb. 24, 1873.

THE REGULAR MONTHLY CONFERENCE for the Promotion of Scriptural Holiness will be held Monday, March 10, at the Pine Street Church. Preaching in the afternoon, at 2½ o'clock. Social meeting in the evening, at 7.

Portland, Feb. 28, 1873.

THE ANNUAL MEETING of the Boston Sunday-school and Missionary Society of the Methodist Episcopal Church will be held Monday, March 10, at 3 P. M., in Bromfield Street vestry. The officers and teachers of the Sunday-schools, and the official boards and pastors of the city churches constitute the Society, and are invited to be present. The annual report of the Missionary and Treasurer will be presented, a new Constitution acted upon, and officers will be elected for the ensuing year.

J. A. AMES, Secretary.

THE WESLEYAN PRAYING—BAND, of Springfield, Mass., will spend the next Sabbath, March 9, at the Egleston Square Mission. Services will be held in the chapel, corner of Shawmut Avenue and Beethoven Streets, Boston Highlands, Saturday evening, at 7½ o'clock, and three services on the Sabbath, at 10 A. M., 3, and 7 P. M.

WOMAN'S FOREIGN MISSIONARY SOCIETY. — The Annual Meeting of the New England Branch of the Woman's Foreign Missionary Society will be held in Bromfield Street Church, Wednesday, March 12. The morning session, commencing at 10 A. M., will be a business meeting for the election of officers for the ensuing year, delegates to the General Executive Meeting, to be held in Cincinnati, etc.

At 2 P. M. there will be reports from Auxiliaries, reports and addresses from the Assistant Corresponding Secretaries for the various New England Conferences, and other interesting exercises, to which the public are invited. It is hoped that there will be a full attendance.

Ladies from a distance will be provided with entertainment, if they will send their names to Mrs. B. H. Barnes, No. 8 Columbus Square, Boston, or to the Mission Room, 36 Bromfield Street.

Mrs. L. H. DAGGETT, Rec. Secretary.

BEFORE THE WEDDING.

Milk-white and honey-sweet its flowers
The locust tree is shedding;
O, if this weather would but stay,
I could not ask a lovelier day,
To-morrow, for my wedding!
Yes, 'tis in truth, my bridal path
The wind with flowers is strewing,
The thing a woman says she won't,
She's always sure of doing;
And, from a child, I have declared,
I'd choose a maid to tarry.
And single-handed fight my way,
Before I'd ever marry,
(Though he, by all his deeds and words.
Were worth and wisdom proving)
A Methodist itinerant,
And keep forever moving,
Moving, moving, moving —
Just two years in a place —
Stopping here and off again,
With scarce a breathing space.

But when camp-meeting came around,
A year ago this summer,
The Sudbury people had a tent,
And I, with Sister Hartley, went,
And first heard Brother Plummer.
"A young man looking for a wife,"
Was some one's sly reminder,
"And he may look for all of me,"
I said, "and never find her."

But when I came to hear him preach,
He told the gospel story
So thrillingly, through all the grove
Went up one shout of "Glory!"
Rough men were bowed, hard sinners wept,
I owned his power to hold me —
His glowing fervor, like a spell,
Against my will controlled me,
"For, who is he?" I said, my own
Admiring thoughts reproving,
"A Methodist itinerant,
Who keeps forever moving,
Moving, moving, moving —
Just two years in a place.
That's too hard a way," thought I,
"To run the Christian race!"

I said the preacher pleased me not —
I did not wish to meet him;
And, when me met, I tried to see
How coldly formal I could be
And courteously treat him;
But when a woman tries to hate,
Be sure it's loves beginning;
The more I frowned, the more I felt
That he my heart was winning;
Dull (may the Lord forgive!) I found
The class, unless he led it,
And sweeter seemed the blessed word
Of Scripture, if he read it;
And, from the closing love-feast, when,
As we walked home together,
He led me down a quiet path,
And calmly asked me whether
"My future should be one with his?" —
And I must take or lose him,
I felt my hold on earthly joy
Was lost, should I refuse him.
"But, if I love, there's but one way,"
I said, "my love of proving,
And I am willing, for your sake,
To keep forever moving,
Moving, moving, moving —
Just two years in a place —
Happy, whereso'er I go,
If I but see your face!"

So now, my bridal blossoms fall,
These locust-flowers, sweet-scented?
My future pathway is the one
I've always thought that I would shun,
Yet I am well contented!
We choose not for ourselves; we go
The way the Conference sends us;
But rough or smooth, we know through all,
A Father's care attends us.
His perfect strength our weakness shields,
His patient love broods o'er us —
What matters it what changes fill
The years that lie before us?
We only pray we may be kept
From faithless servants proving,
And onward, as our footsteps press,
May they be Heavenward moving!
— *Atlantic Monthly.*

THE SUNDAY SCHOOL.

LESSON XI. Jacob and Esau. Gen. xxvii. 30-40.

TOPIC: Forfeited blessings cannot always be regained.

GOLDEN TEXT: "And Esau said unto his father, Hast thou but one blessing, my father? Bless me, even me, also, O my father. And Esau lifted up his voice and wept." Gen. xxvii. 38.

1. A son's discovery.
2. A father's dismay.
3. A brother's dishonor.
4. The suit of the disappointed.
5. Hope for the disconsolate.

Notes on Genesis xxvii.

BY JAMES G. MURPHY, LL. D.

Sunday, March 16.

The life of Isaac falls into three periods. During the first seventy-five years he is contemporary with his father. For sixty-one years more his son Jacob remains under the paternal roof. The remaining forty-four years are passed in the retirement of old age. The chapter before us narrates the last solemn acts of the middle period of his life.

1—4. Isaac was old. Joseph was in his thirtieth year when he stood before Pharaoh, and therefore thirty-nine when Jacob came down to Egypt at the age of one hundred and thirty. When Joseph was born, therefore, Jacob was ninety-one, and he had sojourned fourteen years in Padan-aram. Hence Jacob's flight to Laban took place when he was seventy-seven, and therefore in the one hundred and thirty-sixth year of Isaac. **His eyes were dim.** Weakness and even loss of sight is more frequent in Palestine than with us. **His elder son.** Isaac had not yet come to the conclusion that Jacob was heir of the promise. The communication from the Lord to Rebekah concerning her yet unborn sons in the form in which it is handed down to us merely determines that the elder shall serve the younger. This fact Isaac seems to have thought might not imply the transferrence of the birthright; and if he was aware of the transaction between Esau and Jacob, he may not have regarded it as valid. Hence he makes arrangements for bestowing the paternal benediction on Esau, his elder son, whom he also loves. **I am old.** At the age of one hundred and thirty-six, and with failing sight, he felt that life was uncertain. 3, 4. In the calmness of determination he directs Esau to prepare savory meat, such as he loved, that he may have his vigor renewed and his spirits revived for the solemn business of bestowing that blessing, which he held to be fraught with more than ordinary benefits.

5—13. Rebekah forms a plan for diverting the blessing from Esau to Jacob. 5-7. She was within hearing when the infirm Isaac gave his orders, and communicates the news to Jacob. 8-10. Rebekah has no scruples about primogeniture. Her feelings prompt her to take measures, without waiting to consider whether they are justifiable or not, for securing to Jacob that blessing which she has settled in her own mind to be destined for him. She thinks it necessary to interfere that this end may not fail of being accomplished. 11-13. Jacob views the matter more coolly, and starts a difficulty. He may be found out to be a deceiver, and bring his father's curse upon him. Rebekah, anticipating no such issue, undertakes to bear the curse that she conceived would never come. Only let him obey.

14—29. The plan is successful. 14-17. Jacob now, without further objection, obeys his mother. She clothes him in Esau's raiment, and puts the skins of the kids on his hands and his neck. The camel-goat affords a hair which bears a great resemblance to that of natural growth, and is used as a substitute for it. 18-20. Now begins the strange interview between the father and the son. **Who art thou, my son?** The voice of Jacob was somewhat constrained. He goes, however, deliberately through the process of deceiving his father. **Arise, now, sit and eat.** Isaac was reclining on his couch, in the feebleness of advancing years. Sitting was the posture convenient for eating. **The Lord thy God prospered me.** This is the bold reply to Isaac's expression of surprise at the haste with which the dainty fare had been prepared. 21-23. The bewildered father now puts Jacob to a severer test. He feels him, but discerns him not. The ear notes a difference, but the hand feels the hairy skin resembling Esau's; the eyes give no testimony. After this the result is summarily stated in a single sentence, though the particulars are yet to be given. 24, 25. **Art thou my very son Esau?** A lurking doubt puts the definite question, and receives a decisive answer. Isaac then calls for the repast and partakes.

26—29. He gives the kiss of paternal affection, and pronounces the benediction. It contains, first, a fertile soil. **Of the dew of heaven.** An abundant measure of this was especially precious in a country where the rain is confined to two seasons of the year. **Of the fatness of the earth**; a proportion of this to match and render available the dew of heaven. **Corn and wine**, the substantial products, implying all the rest. *Second*, a numerous and powerful offspring. **Let peoples serve thee**, — pre-eminence among the nations. **Be lord of thy brethren**, — pre-eminence among his kindred. Isaac does not seem to have grasped the full meaning of the prediction, "The elder shall serve the younger." *Third*, Prosperity, temporal and spiritual. He that curseth thee be cursed, and he that blesseth thee be blessed. This is the only part of the blessing that directly comprises spiritual things; and even this is of a peculiar form. It is to be recollected that it was Isaac's intention to bless Esau, and he may have felt that Esau, after all, was not to be the progenitor of the holy seed. Hence the form of expression is vague enough to apply to temporal things, and yet sufficiently comprehensive to embrace the infliction of the ban of sin, and the diffusion of the blessing of salvation by means of the holy seed.

30—41. Esau's blessing. Esau comes in, but it is too late. 31-33. **Who then?** The whole illusion is dispelled from the mind of Isaac. **Yea, blessed he shall be.** Jacob had no doubt perpetrated a fraud, at the instigation of his mother; and if Esau had been worthy in other respects, and above all if the blessing had been designed for him, its bestowment on another would have been either prevented or regarded as null and void. But Isaac now felt that, whatever was the misconduct of Jacob in interfering, and especially in employing unworthy means to accomplish his end, he himself was culpable in allowing carnal considerations to draw his preference to Esau, who was otherwise unworthy. He knew too that the paternal benediction flowed not from the bias of the parent, but from the Spirit of God guiding his will, and therefore when so pronounced could not be revoked. Hence he was now convinced that it was the design of Providence that the spiritual blessing should fall on the line of Jacob. 34-38. The grief of Esau is distressing to witness, especially as he had been comparatively blameless in this particular instance. But still it is to be remembered that his heart had not been open to the paramount importance of spiritual things. Isaac now perceives that Jacob has gained the blessing by deceit. Esau marks the propriety of his name, the wrestler who trips up the heel, and pleads pathetically for at least some blessing. His father enumerates what he has done for Jacob, and asks what more he can do for Esau; who then exclaims, **Hast thou but one blessing?**

39—41. At length, in reply to the weeping suppliant, he bestows upon him a characteristic blessing. **Away from the fatness.** The preposition is the same as in the blessing of Jacob. But there, after a verb of giving, it had a partitive sense; here, after a noun of place, it denotes distance or separation; for example, Prov. xx. 3. The pastoral life has been distasteful to Esau, and so it shall be with his race. The land of Edom was accordingly a comparative wilderness (Mal. i. 3). **On thy sword.** By preying upon others. **And thy brother shalt thou serve.** Edom was long independent; but at length Saul was victorious over them (1 Sam. xiv. 47), and David conquered them (2 Sam. viii. 14). Then followed a long struggle, until John Hyrcanus, 129 B. C., compelled them to be circumcised and incorporated into Judaism. **Break his yoke.** The history of Edom was a perpetual struggle against the supremacy of Israel. Conquered by Saul, subdued by David, repressed by Solomon, restrained after a revolt by Amaziah, they recovered their independence in the time of Ahab. They were incorporated into the Jewish state, and furnished it with the dynasty of princes beginning with Antipater. Esau was now exasperated against his brother, and could only compose his mind by resolving to slay him during the days of mourning after his father's death.

42—46. Rebekah hearing this, advises Jacob to flee to Laban her brother, and await the abatement of his brother's anger. **That which thou hast done to him.** Rebekah seems not to have been aware that she herself was the cause of much of the evil and of the misery that flowed from it. All the parties to this transaction are pursued by a retributive chastisement. Rebekah, especially, parts with her favorite son to meet him only after an absence of twenty years, if ever in this life. She is moreover grievously vexed with the connection which Esau formed with the daughters of Heth. She dreads a similar matrimonial alliance on the part of Jacob.

[Prof. Newhall's Notes on this Lesson will appear next week.]

THE INFANT CLASS.

The incidents of this chapter must be included in the teaching of the little ones.

Begin with a *family*, living at home—father, mother, and two sons. Should have loved one another; trusted one another; but they did not. Two *parties* — mother and one son against father and one son. Dispute which son should have most.

Father's favorite careless — often from home — among strangers; rough, though kind-hearted; hunting; taking up with godless neighbors. Mother's favorite staying at home, but had his faults, too. Still he valued good things.

Father old, blind — wished to have a feast — told Esau to get venison — mother heard — planned to have blessing for Jacob.

Describe the scene — Jacob with gloves, and neck covered with kidskin — father deceived, and gave the blessing in ignorance. *Doing God's will, and not knowing it.* So often; *e. g.*, selling Joseph; Pharaoh's daughter bringing up Moses; slaying the Saviour, etc. Learn (and the teacher should make plain and illustrate) —

(*a*) *The sin in all this.* Deceiving, acting a lie, telling a lie — the commandments broken, fifth and ninth (lying, dishonouring our parents). Esau's sin in thinking nothing of God's blessing.

(*b*) *The anger of God against sin* — on the parents, on Jacob — sent away from home for twenty years, and at the end, afraid of Esau, his own brother!

Esau's punishment. Losing the birthright. So all careless ones — "don't care" for Bible, Sabbath-school, prayer, Christian friends — above all, CHRIST THE SAVIOUR. He will forgive and save if they come; but if not, how shall they escape? Heb. ii. 3.

(*c*) *The dreadful evil of children of one family quarrelling.* "Let dogs delight to bark," etc. — *S. S. World.*

The Family.

TELL IT TO JESUS.

Go tell it to Jesus, each joy and each woe.
Go tell Him each trial, each want and each care;
No home is too humble, no calling too low,
For the love of the Saviour to find its way there.

Go tell it to Jesus, and pray for His aid,
As man speaks to man to "the Son of Man" speak;
Why art thou so fearful? O, be not afraid,
For strong is thy helper, though thou art most weak.

Go tell it to Jesus, whatever it be:
He is ready to help, if we trust but His love;
And this sorrow or pain which brings trouble to thee
Is known to the Friend of the friendless above.

Go tell it to Jesus; He grieves with thy grief;
And if thou art happy, He joys in thy joy;
His comforts alone give thee lasting relief,
And the pleasures of holiness have no alloy.

Go tell it to Jesus; pour out thy full heart;
Pray on, nothing doubting, for Christ bids thee pray;
And sinful and wayward and poor though thou art,
Refreshed from on high thou shalt go on thy way.

ABOUT EMILY WHO DIDN'T DARE.

BY JENNY BURR.

She would have scorned the very idea of not daring, if you had suggested it beforehand. And she would have been very sincere in her scorn, too. For Emily had a good deal of the Peter element in her nature — quick, strong impulses, and a hearty, downright way of doing and saying things, whenever she wasn't too reserved to be natural. She was very courageous, and — yes, rather cowardly too. If one of you young people had told her a week before that she hadn't courage to kneel down and pray before an old friend who never thought of doing such a thing herself, her face would have flushed crimson, and she would burst out upon you in a little storm of indignation at the bare idea. But now, all so quiet, in her own room with that friend.

But first, I must tell you that three months before, Emily had left her village home across the hills, and come here to this boarding-school. She had wanted to come, and she had dreaded to come. Dreaded to come; first, because she shrank from meeting strangers, and second, because she would have to write "compositions." These were the two awful bugbears on her list. They haunted her a month before she came. As for the compositions, she wasn't troubled by them long, for the first one she wrote was praised by her teacher, and that made it come easier afterwards.

But the other difficulty was a more serious one. It took a long time to mend that. Indeed, if I'm not much mistaken, it isn't entirely mended yet. But Emily has a theory that if you make believe you are not afraid, pretend to have lots of courage, that goes a great way. I myself have seen her make believe so perfectly, you would scarcely know the difference between it and the real not being afraid. But who knows? — it occurs to me just here — perhaps this *is* courage!

Emily learned many new, hard lessons during this first term; lessons, too, outside of her Algebra and French text-books. Indeed, I don't propose to write about any of these, but of a deeper and better lesson than all the rest. She learned it very easily.

All her life, she hadn't thought of God as loving her; above all, as caring for her love. In this place, they talked of Christ and religion as they talked of anything else. It seemed natural and simple, like any other matter. So when kind friends asked Emily if she didn't care for these things too, she was all ready to be won over to them. Yet how strange it seemed to pray. At first, there was only a great blank space; then, gradually the emptiness filled with a strange, wonderful presence. It flowed all about her, and filled her heart; a beautiful change came over the world, and she knew she was not the same, and never would be again the same as she had been.

This experience — I suppose we may call it being converted—changed everything for Emily. She loved this Christ; He seemed very near. Always before, He had been so far off and uncertain; now He was a real, personal friend. Her love for Christ grew with the love it fed upon; she was glad to speak for Him; to work for Him; she would never deny Him; she would even die for Him. Many a time she thought this last, and thought it honestly. To-night, when I introduce to you my unheroic heroine, Emily is just remembering these ardent thoughts of hers with a keen, sharp pang at her heart. How brave she had thought she was, and what a coward she had proved herself to be!

The last day of the term had come. Examination exercises were all over; a friend had arrived to accompany her home; only the night lay between her and the return. Only the night, and — her prayers.

Now I have come to this point, I am ashamed to tell any more; for I am supposed to be interested in my heroine, and to like her to appear well.

You see Emily's friend was not a Christian. She didn't care to be one. She laughed at religious people. Emily used to laugh at them too. This was the heaviness of her trial. O, if she had only courage enough to go to her friend, frankly tell her all, and urge *her* to try this new life too!

But she didn't dare; she didn't even dare kneel to her own evening prayer. She slowly prepared herself for bed; she read a long chapter in Matthew — if she had only come upon the part about Peter, it might have been a strength to her, I don't know; — she closed the book so dear; she put it up with great care — with quite unusual and unnecessary care; and then she sat for a moment. Her heart began to beat in great, wild throbs; she longed to drop down by the bed as she always did; but the great, black fear held her back. Years afterwards, Emily came to know that this was one of her real, hard trials, and not the little thing it might seem to be. For, although it ought not to be so, it is sometimes easier to speak to a stranger or a mere acquaintance about religion, than to a life-long friend. And so, poor Emily, who couldn't think of going to sleep without her prayer, crept weakly out of the room to a vacant one next her own, and there, quite alone, with no one to see or know, knelt down. I am not supposed to know what sort of a prayer she offered, only it couldn't have been a very happy one; for an hour after, when the lights were all out and her friend asleep, she broke into a passion of bitter weeping. I think that "the Lord turned and looked upon" her in the stillness of the night, and that the sorrow and reproach of His face broke her heart.

Well, that was years ago. Emily has never forgotten the shame of it. She thinks it was a lesson to her, and that she has not denied her Friend so since. But perhaps her conscience is not so tender as it was then. Or, if she has acknowledged Him, perhaps it is only because acknowledging has ceased to be a trial to her. Who knows?

This Emily was a real girl, and this was one of her real experiences. Perhaps some of you know other Emily's like mine.

WHAT PART FOR THE CHILDREN?

No city can afford in any way to neglect its children; and in every department of secular life this fact gains prominence from year to year. Amid the multiplied allurements to evil which are sure to arise with the growth of a city, every effort should be put forth by Christian people which can be, to protect the children from these allurements, and save them from their consequences. There is a vigorous activity in every department of vice which calls for a greater activity in the promotion of every virtue. There is a rainbow-penciling of colors thrown around vice which demands an exhibition of the virtues which shall show to childhood their really transcendent beauty. The public and private schools of fashion and frivolity, and the more corrupt schools of the saloon and places of amusement, are plying every art to capture the hearts of the children.

Many of the checks and favoring circumstances of earlier days, which to a great extent are still realized in sparsely populated districts, in great cities, and in rapidly developing towns, are gone forever. It is the duty of the Christian Church to meet the moral necessities of the rising generation, and with the superior advantages which the city furnishes for Christian and moral culture, prepare the heart of childhood against the ever-changing forms of evil which charm to destroy. Taken in a general sense, there is a good deal done for children by a great indefinable body of moralists and Christians who for a thousands reasons are plying a thousand arts to interest them. But what is the local Church doing, and what ought it to do? What hinders it from doing what it should? Local Church work consists mainly of its Sunday and week-day evening services; at least it is with reference to these specific efforts of Christian labor I speak. To carry these forward, much time and money are needed. What part of this time and money is devoted to labor, specifically to save the children? Facts are better theories, and to illustrate my answer, I will state the facts as they exist in the city where I am living, and that it is not behind the average of New England cities, I will state that to a population of eleven thousand, there are eleven churches; none of them small, none inferior, none closed. The current expenses are not less on an average than three thousand dollars a year. This does not include the interest on the church property, which is not less than $150,000. How much of the $33,000 goes specifically for children? How many sermons of the 84 a year in each church, allowing a monthly sacrament to occupy one service, are preached to the children? What part of those preached to the general congregation is practicable to the children, or appreciable by them? It may be answered, that the benign and saving influence of the Church fall upon the community at large, and thereby the children are benefited. Admit it. No money and time spent in this or any other city, pays as well as that which supports its churches. We may appreciate this fact by thinking of the depopulated streets if there were no churches, and of the stagnation of every industry left in the wretched hands of that little minority which would tarry in such a place.

The warm sunshine and shower fall on every field, yet the untilled field goes to waste. There is a benign influence falls upon all the nation, from the colleges and seminaries of learning, but it does not save from ignorance the uncared for children of city and country. The industrial arts are rich in their productive blessings on the children of the family, but every individual must be cared for, and every hand be busy. I repeat the question: Of the current Church expenses, $33,000, how much goes to childhood specifically? There are, say, 900 sermons preached per annum. How many to the children? Not fifty! What part of the time used for Church services is devoted to the children? One hour on an average each Sabbath. Fifty-two hours a year, and this generally when all are tired, all nervous, all hungry, all anxious to get home, if not to get back to hear another of the sermons which reverberate above the heads of the children. There are not less than 2,496 religious services, social and unsocial, yearly sustained by these eleven churches. How many are for the children? None but the service above alluded to. How much of the expense of this one lonesome service in this crowd of services, is paid for from the $33,000? Not a cent. This service pays its own way, runs itself. Not a library-book, not a map, not a question-book, does the Church give; not but a few minutes to the pastor, who is hired for the Church, not for the children. Quite enough, however, to him until he is unloaded of some of the burdens put on him by a half-awakened Church. It may be said the Church at least provides the room and warms it for the children. No, it does not. The room where this service is held is needed for the regular services, and would be there just the same, warmed and fitted up, if the Sunday-school was not crowded in between services. $250,000 worth of property, eleven learned men, $33,000 current expenses, and nothing of it devoted specifically to childhood. Nothing except that benign influence, which, because it is spoken of as an excuse for conservative selfishness, I am disgusted with hearing about. Is this city an exception? I think not. The fact in the case is, the New Testament idea of preaching is carried to one extreme, and the gospel idea of teaching carried to the other. The result is obvious; congregations are thin, and profound ignorance of Christian doctrine is too common. What little teaching there is, is hurried through by teacher and pupil. Not one fourth of the average Sabbath-school scholars can repeat the names of the books of the Bible, describe an Old Testament character, or defend a New Testament doctrine. The teaching is superficial, and must be until the Church gives the character and power to the work of caring for the children which it should. T.

SUNDAY-SCHOOL FOR AFTERNOON SERVICE.

BY MRS. W. V. MORRISON.

At the Central Methodist Episcopal Church, Norwich, Conn., in the beginning of the Conference year, it was resolved to try the plan of devoting the time of the usual morning sermon to the Sabbath-school.

The pastor was chosen superintendent, and so many elderly and adult persons, as well as children, came in to study the Bible, that our school might well be called a Bible-school.

Thus far the plan has exceeded our most sanguine expectations; but, dear as the school is to us who attend, it is not of that particularly that I wished to write, but of a scene which took place there on the morning of the 12th of January. It was a scene which can never fade from the memory of those who were present. For more than a week, meetings had been held nightly in the church, and as yet there had been no yielding among the unconverted.

It was thought best to devote this morning to prayer in behalf of the Sunday-school. The superintendent, in a few well-chosen remarks, urged upon them the necessity of a change of heart, and then asked all who seriously and earnestly desired this change, to come forward to the altar for prayers. Immediately, it seemed, the power of God came down upon us; within five minutes, it could not have been longer, twenty persons were at the altar seeking the favor of Christ.

Teachers knelt beside their pupils, pleading with God in their behalf. Such earnest, agonizing prayer as went up from all parts of that room, such faith, too, as brings the blessing down. There was scarcely a dry eye in the room, and not one unmoved heart.

Among the seeking ones there was a young man, the principal of one of our schools, of pious parentage, and possessed of more than ordinary ability and culture, but who, it was well known, had strongly-marked skeptical tendencies.

A few weeks ago his mother laid down to rest, apparently in her usual health, and awoke no more, or answered to the agonized call of those to whom she was so dear. "As one that mourneth for his mother," he mourned, and then resolved to see her again. He came to our Sunday-school that morning for the first time. The moment the invitation was given to come to the altar he came, and with quivering voice and tearful eyes told of his purpose to seek Christ. One by his side whispered, "Do you believe in the divinity of Christ?" and was answered I *will* believe it, I WILL believe it, and he continued his earnest supplication till the loving Jesus came and spoke peace to his soul.

We cannot doubt many who sought Christ around that altar on that morning in January, will be faithful to their vows, and in the day of separation be found among the Saviour's loving friends.

This was the beginning of a most precious work of the Lord among us, in which more than sixty persons have manifested their desire to find the pardoning favor of God.

MRS. AURILLA DAY.

How strange a thing is an itinerant minister's family record. The loved ones do not enjoy the fellowship of the cradle or the grave. Born at points far distant, their graves are far away from each other. There is a familiar and loved face within the bounds of this Conference — Rev. Rufus Day. Well do we remember repeated calls at their house when "Ellen" was fading for eternity. She was often found with the Book of God in her hand. We laid her to rest in the little field near the house, enrimmed with green trees.

"She passed away in her morning hour,
As dies from the forest a lone, sweet flower;
And they laid her down to the dreamless rest,
Her cold hands clasped on the lone, hushed breast;
The long jet hair in her coffin lay,
Shedding its wreaths round the marble clay;
And the idol book was beneath her head,
It passed to the grave with the strange, sweet dead."

For years the home of his son, Rev. James W. Day has been the place of sickness and suffering. Amid the snows of Aroostook he was compelled to leave the ministerial work for several years. With the improvement of his own health, came the long, lingering sickness of his wife. On Sunday, January 26, just as the hours were deepening to midnight, her sufferings ended in the opening light of heaven, in her thirty-fifth year. After the flight of eighteen summers, while away from home, she found the Saviour, and returned to her father's house to erect the family altar. She visited from house to house among the neighbors, and soon saw the most extensive revival ever enjoyed in the town of Etna. They were married November 23, 1858. Her life closed at Camden, Me. The funeral services were held in Etna, among the friends of her childhood. In the hours of a cold winter night, the little procession, consisting of the dead, the husband, their only child, and a warm personal friend of these bereaved ones, passed among the hills, with the stars of night looking down upon them, while she was on this silent and last mission to her early friends. While Brother and Sister Day had much more than a common share of suffering, they did not complain. Her house was the home of order and neatness under all these embarrassments; and her husband was never hindered in his work, or in his personal improvements, externally, mentally, or morally. One of the last utterances was, "Go preach the Gospel." Faithful to her God, to her husband, and to the Church. Thus ends — begins — the life of another, who here had no continuing city.

"We plighted our young hearts to thee,
When storms were in the sky;
In full, deep knowledge of our task —
To labor, suffer, and to die!"

E. A. HELMERSHAUSEN.

THOMASTON, Me., *Feb.* 20, 1873.

RAPHAEL'S MADONNA DELLA SEGGIOLA.

The gallery of the Uffizi is not only rich in its possessions, but peculiarly fortunate in that fine architectural accident, as one may call it, which unites it — with the breadth of river and city between them — to those princely chambers of the Pitti Palace. The Louvre and the Vatican hardly give you such a sense of sustained enclosure as those long passages projected over street and stream to establish a sort of inviolate transition between the two palaces of art. We passed along the gallery in which those precious drawings by eminent hands hang chaste and gray above the swirl and murmur of the yellow Arno, and reached the ducal saloons of the Pitti. Ducal as they are, it must be confessed that they are imperfect as show-rooms, and that, with their deep-set windows and their massive mouldings, it is rather a broken light that reaches the pictured walls. But here the masterpieces hang thick, and you seem to see them in a luminous atmosphere of their own. And the great saloons, with their superb dim ceilings, their outer wall in splendid shadow, and the sombre opposite glow of mellow canvas and dusky gilding, make, themselves, almost as fine a picture as the Titians and Raphaels they imperfectly reveal. We lingered briefly before many a Raphael and Titian; but I saw my friend was impatient, and I suffered him at last to lead me directly to the goal of our journey, — the most tenderly fair of Raphael's Virgins, the Madonna in the Chair. Of all the fine pictures in the world, it seemed to me this is the one with which criticism has least to do. None betrays less effort, less of the mechanism of effect and of the irrepressible discord between conception and result, which shows dimly in so many consummate works. Graceful, human, near to our sympathies as it is, it has nothing of manner, of method, nothing, almost, of style; it blooms there in rounded softness, as instinct with harmony as if it were an immediate exhalation of genius. The figure melts away the spectator's mind into a sort of passionate tenderness which he knows not whether he has given to heavenly purity or to earthly charm. He is intoxicated with the fragrance of the tenderest blossom of maternity that ever bloomed on earth. — HENRY JAMES, in *March Atlantic*.

REFINED BY AFFLICTION.

Dr. John Brown, the distinguished surgeon of Edinburgh, narrates some very touching particulars in regard to the death of his mother, and the effect it produced on his father. One morning, says he, when I was in my sixth year, my eldest sister, Janet, and I were sleeping in the kitchen bed, with Tibbie Meek, our only servant. We were all three awakened by a cry of pain — sharp, insufferable, as of one stung. Years after, we two confided to each other, sitting by the barn-side, that we thought that great cry which arose at midnight in Egypt must have been like it. We all knew whose voice it was, and in our night-clothes we ran into the passage, and into the little parlor on the left hand, in which was a closet-bed. We found my father standing before us erect, his hands clenched in his black hair, his eyes full of misery and amazement, his face white as that of the dead. Taking his hands from his head, he said slowly and gently, "Let us give thanks," and turned to a little sofa in the room. There lay our mother, dead. She had long been ailing. . . .

Father's love to my mother had been tender, constant, and intense; and when the blow fell, the wheels of life in him were for a moment stopped, and then reversed in action. It is wonderful the change it made. He went from the burial and preached subsequently her funeral sermon; every one in the church in tears, himself outwardly unmoved. But from that time dated an entire, though always deepening, alteration in his manner of preaching, because an entire change in his way of dealing with God's Word. Not that his abiding religious views and convictions were then originated or altered — he not only from a child knew the Holy Scriptures, but was wise unto salvation; but it strengthened and clarified, quickened, and gave permanent direction to his sense of God as revealed in His word. He took, as it were, to subsoil ploughing; he got a new and adamantine point to the instrument with which he bored; and with a fresh power, with his whole might, he sunk it right into the living rock, to the virgin gold. His entire nature had got a shock, and his blood was drawn inward, his surface was chilled; but fuel was heaped all the more on the inner fires, and his zeal burned with a new ardor. Indeed, had he not found an outlet for his pent-up energy, his brain must have given way, and his faculties either consumed themselves in wild, wasteful splendor and combustion, or dwindled into lethargy.

What we lost, the congregation and the world gained. He gave himself wholly to the work of saving souls. From being elegant, rhetorical, and ambitious, he became concentrated, urgent, moving — being himself moved — keen, unswerving, authoritative.

This incident is related of his altered matter and manner of preaching: He had been preaching, when very young, at a place called Galashiels, and one woman said to her neighbor, "What do you think of the young man's talk?" "O," was the reply, "its pretty much — all pretty flowers — no more;" neither relishing nor appreciating his fine sentiments and figures. After his wife's death, Mr. Brown preached in the same place, and the same woman said, "*It's a'gowd (all gold) — a'gowd now!*"

THE GREAT WORK.

"Knowing the terrors of the Lord, we persuade men." And we know, too, "the grace of our Lord Jesus Christ; that He who was rich," for the sake of all the blind, and infatuated, sinful men about us, and in our world, "became poor, that they through His poverty might be made rich;" that He is "rich to all that call upon Him," has no "respect of persons," and by us has commanded His truth to be dispersed and His grace to be distributed. Let these views more deeply influence us, that we may never loiter in the work assigned to each of us, if we are truly recovered to God ourselves — that of "strengthening our brethren." On them who are perishing for lack of knowledge, never can we too earnestly, and affectionately, and yearningly, "set our hearts." If you convert a sinner from the error of his ways, you "save a soul from death;" and can a more powerful motive be urged? You place another child in the family of God; you open a mind to knowledge ever enlarging, and to feelings which shall yield a felicity more noble and sanctifying throughout eternity. You advance the rapture of angels; for "there is joy in heaven over one sinner that repenteth." You heighten the joy of your Lord himself; for "He sees of the travail of His soul, and is satisfied." Happy will it be when this true estimate of man shall be taken by the universal Church of Christ. Its torpor will be shaken off, its disputes and bickerings silenced, and every thought be absorbed, and every energy put forth, in the solemn work of saving souls from death. O Thou who hast set thine heart upon man, inspire us with some larger portion of thine own boundless and tender charity. — RICHARD WATSON.

ENIGMA No. 8.

I am composed of 29 letters.
My 18, 7, 20, is mentioned twice in the New Testament.
My 5, 2, 3, 10, 22, 20, is mentioned in Solomon's Song.
My 13, 19, 20, 26, 14, 15, is one of the days of week.
My 1, 9, 4, is what the past summer has been.
My 23, 12, 1, is a tree.
My 16, 8, 7, 10, is mentioned twenty-five times in the Bible.
My 27, 6, is a preposition.
My 11, 24, 10, 28, belonged to the tribe of Simeon.
My 21, 27, 29, 4, 28, 16, is a boy's pet name.
My whole is found in John's gospel.

S. J. FENNELL, Ireland.

ANSWER TO ENIGMA NO. 7.

"Fear God;" 1 Peter ii. 7.

POWER OF KINDNESS. — It is reported that an ignorant boy once went into a Sabbath-school class knowing so little that he could not even find the places when called for by the teacher; other boys found them easily. He determined that he would never come back. And he never would had that teacher neglected him at the critical moment. But softly, and without special attention from the others, the teacher bent over the page and turned the leaves to the lesson, and to the references. The boy was saved from mortification. He was touched by the thoughtful kindness of the teacher. He had a protector and a friend in him. He came back to the class. That boy is now known as Mr. D. L. Moody, of Chicago.

Receive Christ into your heart, and He will receive you into His kingdom.

Time is short, and if your cross be heavy, remember you have not far to carry it.

They who are too poor to trade in the world, may abundantly in God's market.

Fervor with wisdom is zeal; without it, fanaticism; cultivate the dove, but don't forget the serpent.

When God threatens, that's a time to repent; when he promises, that's a time to believe; when he commands, that's a time to obey.

Why dost thou refuse to listen to the full instructions of Christ, who night and day offers thee strength against all tribulation?

Instead of asking what people will think or say if you do thus or so, let the inquiry be, what will be the thought of record which God will make?

Happy he who grows old with Christ as his portion, for he is ever renewing his youth. He dies, like Moses upon the mount, in full view of the promised land.

The Farm and Garden.

PREPARED FOR ZION'S HERALD.

TO MANAGE CUTTINGS. — In selecting a cutting, a great deal depends upon a judicious choice; if the slip is too young and full of fresh sap, it will fade away from too much evaporation, and if it is too old — *i. e.*, hard and woody, it will take a great while to strike root.

You must take a cutting that is partly ripened, and is from a vigorous shoot, yet is a little hardened at the base.

It is also essential to have a bud or joint at or near the end of the cutting, as all roots strike from it, and the nearer it is to the base, the greater your chance of success.

Plant your cuttings in common red pots, filled half-full of rich loam, and two inches of sand on the top (scouring sand will do, but not sea sand), wet this thoroughly, and put the cuttings close around the edge of the pot; for if the bud joint comes in contact with the surface of the pot, it seems to strike root more quickly. Pull off the lower leaves before you plant the cutting. Press the wet sand tightly about the tiny stem, for a great deal of your success in raising the cuttings depends upon the close contact of the sand with the stem. When the cuttings are firmly planted, cover them with a glass shade if possible, for it will greatly promote the growth of the plants.

Moisture, light, and heat are the three essentials to plant life; and without them no cutting will start.

Shade for two or three days from sunlight, but don't let the sand become dry; then give all the sun you can obtain; keep up a good supply of moisture, and you can hardly fail to root most of your cuttings.

Cuttings of roses, verbenas, oleanders, heliotropes, etc. etc.; can also be rooted in small vials filled with warmish water, and suspended from the window casement. Select the cuttings as described above; pull off the lower leaves, and insert the end for about an inch, into the vial. Tie a string about its neck, and hang in the sun. If a bit of cotton wool is wrapped about the cutting where it goes into the neck of the vial, and it is kept wet, it prevents the rapid evaporation of the water.

When the tiny roots show themselves about an inch or more in length, fill up the vial with a rich composted soil; let it hang for two or three days longer, then break off the glass carefully, without disturbing the roots, and pot the plant.

Managed in this way the roots receive no check, and the plant will grow very vigorously. The cutting can be taken from the water and the roots planted in pots, but they will cling closely together, and are not as naturally disposed as when the glass is broken off, after the roots are covered with soil.

If the water evaporates a third or more in the vial, it must be filled up with warmish water. — *Floral Cabinet.*

DOMESTIC RECIPES.

SHORT CAKE. — One teaspoonful of salt, one teaspoonful of soda dissolved in water, add to these ten large tablespoonfuls of sour milk or butter milk, one heaping tablespoonful of cold lard, flour enough to make a stiff batter, spread it on a flat tin and bake quickly. The same recipe with more flour added makes good biscuit.

SALLY LUNN. — To one quart of flour, four eggs, half a pound of butter, the usual quantity of yeast; make into a batter with milk.

CREAM FOR COFFEE. — One egg, well beaten, and one spoonful of sugar; pour over this one pint of scalding hot milk, stirring briskly. Make over night for use in the morning.

GINGER SNAPS. — Take two teaspoonfuls of molasses, one teacupful of butter, and one teacupful of sugar. Boil the butter and sugar together, add a tablespoonful of black pepper, two tablespoonfuls of ginger, a teaspoonful of saleratus, and flour to roll out. Roll them thin; cut in shapes and bake quick. The longer they are kept (uncovered) the better they will be.

ANOTHER RECIPE. — For ginger snaps, I think my way is a good one: One cup of molasses, just to a boil, one teaspoonful of ginger, one teaspoonful of soda, a piece of butter the size of an egg, a little salt, and flower enough to roll. Roll very thin.

BAKED OMELET. — Boil one half pint of milk, beat six eggs thoroughly, the yolks and whites separately, put half a teaspoonful of salt, a piece of butter half as large as an egg, into the boiling milk, stir it into the beaten eggs, and pour all into a deep dish to bake. Bake ten minutes in a quick oven. It should be a delicious brown. Eat hot.

MOLASSES COOKIES. — Two cups of molasses, two cups of sour cream, two teaspoonfuls of saleratus (put in dry), two teaspoonfuls of ginger, and a little salt. Knead just stiff enough to roll out.

TO CLEAN BLACK CLOTH. — Dissolve one ounce of bicarbonate of ammonia in one quart of warm water. With this liquid rub the cloth, using a piece of flannel or black cloth for the purpose. After the application of this solution, clean the cloth well with clear water, dry, and iron it, brushing the cloth well from time to time in the direction of the fibre.

The Secular World.

Usury laws have been repealed in Georgia.

The assessed wealth of Missouri is $568,155,582.

Cast-iron tombstones are a neat invention of a Pittsburg man.

Four new narrow-gauge railroads are projected in Utah.

The Kansas House of Representatives employs female pages.

A Chicago newspaper prints a column of "Revival Notes."

There are three thousand whites in the Sandwich Islands.

Lake Champlain was frozen over this year for the first time in 58 years.

Over 23,000 white children in South Carolina do not attend any school.

There are 368 colleges in the country, of which 28 are under State supervision.

The Democratic Legislature of Georgia has passed a law to suppress the Ku-Klux.

Live fish were recently sent by mail from Naples to London packed in seaweed.

Nebraska expects a German colony numbering 40,000 to arrive in the spring.

The value of property destroyed by the flood at Pittsburg, Pa., is estimated at $300,000.

Queen Victoria has ordered a granite sarcophagus for the reception of the remains of Napoleon.

The Macon, Ga., City Council has unanimously tendered an invitation to President Grant to visit that city.

According to a Texas paper, the establishment of cotton factories in that State is becoming very general.

The commercial valuation of the hay and grass of this country is over $500,000,000 annually.

The country contains 296 distilleries that squeeze through "the worm of the still" daily 240,000 gallons.

Nearly 100,000 deaths from cholera have occurred in the Bengal Presidency during this year's epidemic.

Prof. Stowe's health is much improved. He is with Mrs. Stowe and Mrs. H. W. Beecher, in his winter home in Florida.

John P. Hale is suffering from confirmed paralysis and softening of the brain, and it is said cannot live much longer.

The Spruce Creek school-house, at Kittery, Me., caught fire from the stove, Tuesday, and was burned to the ground.

Laporte Hubbell's clock factory in Forestville, Conn., was burned on Monday night, week; loss estimated from $30,000 to $40,000. Insurance, $25,000.

The house, barn, and other buildings of Waite Cheney, at East Corinth, Me., were destroyed by fire, with most of their contents, on the 24th. Loss about $6,000; partially insured.

The ship chandlery of Ward & Tower, No. 43 South Street, New York, was damaged by fire, Tuesday evening, 25th ult. Loss $10,000. The office of Brett, Son & Co., in the upper story, was badly damaged by water.

The Supreme Court of New Brunswick has affirmed the constitutionality of the School Act, which has been the object of such bitter hostility on the part of Roman Catholics.

A writer in the Brooklyn *Daily Union*, asks pithily, why the denunciations against Catholic children being in the public schools are not heard against Catholic teachers being found in such contaminating circumstances?

An explosion occurred on the 18th ult., in the coal mine at "Talk o' the Hill" in Staffordshire. Between thirty and forty miners are reported killed. The fire with difficulty was extinguished that night, but no bodies had been recovered.

It is estimated that a reduction of the freights on corn, of only five cents per bushel, would have added five million dollars to the receipts of the farmers for the corn crop in Iowa, in 1872. This shows the impoverishing effect of high freights on producers.

Prof. Agassiz stated before the Committee on Education, at the State House, recently, that the Museum, to which he had given the best years of his life, is superior in its working features to the British Museum, which, though not the oldest in England, is the most extensive and valuable. The Professor stated with evident pride, that our institution has eight laboratories. Prominent scientists in Europe have come to it, because of its eminent success in the past, and its highly promising future.

Obituaries.

Capt. HENRY DAGGETT died at Vineyard Haven, Jan. 31, 1873, aged 62 years.

Brother Daggett was in early and middle life engaged in the whaling business, rising to the rank of captain, without the aid of wealth, or of wealthy friends. He was converted nearly thirty years ago, under the preaching of Rev. John Goodrich, by whom he was baptized. Though naturally reticent and undemonstrative, he has been a consistent Christian. Through a somewhat protracted and painful illness he has given testimony to the power of Jesus to sustain — calmly resigning all into His hands. His end was peaceful, and he has entered into rest.

Brother Daggett is the fourth active male member of this Church, of whom death has bereft us since Conference — Brother G. W. Luce coming home from a whaling voyage to die among his friends, in May, and Capt. Geo. W. Smith finding the port of rest, in June, after the stormy life of a mariner. J. O. T.

Mrs. ABBY JILLSON, of Providence, R. I., died suddenly, Jan. 5, 1873.

Sister Jillson was identified with the Methodist Episcopal Church in this city more than half a century. Her house was the home of the itinerants, and with loving heart and willing hands she hath broken many alabaster boxes of ointment of kindness, and poured them on the heads, and into the hearts of the old itinerants. We think on the Sabbath of January 5, the day of her departure from earth, there must have been a glorious reception entertainment on the eternal shores. What think ye? Had not the words of the Saviour reality of meaning — "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me?" She was a ministering angel among the sick. Faithful and true to the Church of her choice, we felt of her it could be said, "She hath done what she could." A. A. PRESBREY.

Mrs. ELLEN, wife of Capt. James Shortwell, of Newcastle, Me., departed this life, Jan. 8, aged 72 years.

In early life she became interested in religion, but soon lost the evidence of her acceptance with God, and thus lived until about a year since, when she commenced anew in the service of the heavenly Master, and ever after lived in daily communion with Him. A few Sabbaths previous to her death, at her home, she was consecrated to God in holy baptism. Calmly, triumphantly she entered the valley of death, and passed away. W.

Sheepscot Bridge, February, 1873.

HENRY WALKER died in New Bedford, Mass., Jan. 12, 1873, aged 65 years.

He was converted in Pawtucket, R. I., when 18 years old, and united with the then feeble Church in that place. About five years after he came to this city, and immediately connected himself with the Elm (now County) Street Church. During the years since, he has developed a Christian character of singular firmness and consistency. At the formation of the Pleasant Street Church, he was ready for all the labor and sacrifice incident to the inception of an enterprise of this nature; and he has constantly stood where much of the responsibility has rested upon his shoulders and heart. The graces tested through forty-seven years did not yield to these last hot fires. They shone out brightly; so that when the power to speak and write were gone, by eloquent signs he signified his triumph. It is only doing him simple justice to say that he was so closely identified with the Church, that when it suffered, he sorrowed; when it conquered, he rejoiced. On all moral questions he took advanced positions. His radical course caused him sometimes to be misapprehended; but often those who differed from him became his warm friends. His intense hatred of intoxicants and narcotics was as well known as his familiar form and face. Disease changed him from an active, robust man to a helpless, trusting child; and so he went patiently down the way to death, soothed and cheered by earthly friends, and by "the Friend that sticketh closer than a brother." Home is sweeter to him now because of the rough and stormy days through which he gained it. His family and the Church mourn because he is not with them; but they sorrow in exultant hope.

Jan. 18, 1873. W. T. WORTH.

HITTIE, wife of H. N. Hovey, jr., died at their home in Cambridge, Mass., Jan. 13, 1872, aged 31 years and 9 months.

She was the daughter of Rev. E. G. Eaton (Baptist), of Maine. Under the influence of her genial Christian home her mild nature yielded early to the impressions of the Holy Spirit, and God crowned in grace what he had given in nature. In April, 1860, she was received as a member of this Church; and in the same month of 1864, she was united in holy matrimony with the man of her early choice. How well she sustained the relations of wife, mother, and Christian, all who knew her cheerfully testify. We watched as day by day she sank rapidly under that swift, fatal consumption which defies medical skill, listened at times to her expressions of holy trust as she yielded self, friends, husband, and the two little ones to Him who can choose for us better than we in our ignorance can ask or think, until her sweet spirit, softly as a departing breath, went forth to be forever with Him who redeemed it, and washed it white in His own blood.

Died, in New London, Conn., Jan. 14, of cancer, Mrs. MARY ELIZABETH KLINE, aged 48 years.

Sister Kline joined the Methodist Episcopal Church in Upper Mystic at about the age of 18, and lived a long life in the dreadful disease of which she died, in which she illustrated the grace of patience and submission to the will of God through the weary months of almost incessant suffering. She left a large family to mourn their loss, but to rejoice in her gain. A. W. PAIGE.

Died, in Sudbury, Mass., Jan. 14, 1873, KEZIAH BENT, aged 60 years.

Sister Bent was truly a mother in Israel. She was converted to God, as was her companion, thirty-one years ago. Her experience was of a positive kind; she knew that she was a child of God — a Christian — loved to tell the story of a Saviour's love. The house of the Lord was a place dear to her. She was a good friend to ministers of the gospel; her house, as well as her heart, was always open to receive them.

Sister Bent never backslid; the good old doctrine of growing in grace was a favorite theme with her. In her last hours she exclaimed, "I am going to the realms of bliss. Tell my children and grandchildren to meet me in heaven. 'Bless the Lord, O my soul, and all that is within me, bless His holy name.'" Thus a good woman has passed away; the Church has lost a worthy member, and Brother Bent a loved companion. May we meet her in heaven. W. WILKIE.

Sudbury, Feb. 12, 1873.

Mrs. MARY PIERCE, wife of Joshua Pierce, of Providence, R. I., died Jan. 17, 1873.

Sister Pierce was converted in youth, and connected with the Congregationalist Church in Danielsonville, Conn., until about twenty years since, when her husband became interested and converted, and together they united with the little band in South Providence, now the St. Paul's Methodist Episcopal Church; and in all its struggles, in a quiet way, Sister Pierce was ever true, and in her home, was a true, model woman. Among her last words were, "In Jesus my expectations are more than realized; the Master is with me." A. A. P.

Mrs. SALLY B. TUCKER, wife of Samuel T. Tucker, of Thompson, Conn., died Jan. 27, 1873.

Sister Tucker was converted early in life, and joined the Methodist Episcopal Church, of which she continued a worthy member for more than forty years. Those best acquainted with her life testify that religion sweetened the many toils, adorned her motherly kindness, and crowned her excellent wifely faithfulness; and though her mental faculties, during the latter months, was somewhat impaired, she was ever clear in the testimony that "Jesus is an infinite Saviour." She lived for Christ, and died well. A. A. P.

Died, in Litchfield, Conn., Jan. 21, 1873, DENMAN WOODRUFF, in the 82d year of his age.

Mr. Woodruff became a convert to the Christian religion, and joined the Methodist Episcopal Church in Litchfield, in 1836. He died in the faith of the gospel of Christ with a bright hope of immortality firmly believing that "He who hath a part in the first resurrection, on such the second death hath no power." M. I. MOWRY.

Died, in North Cohasset, Jan. 23, 1873, HORACE M. BEAL, aged 22 years.

Brother Beal was a young man of noble mind and sterling worth. His last days were attended with great physical pain, but were full of Christian hope and trust. His greatest battle was for resignation to the Divine will, and yet so complete was the victory that he could say, "For me to live is Christ, and to die is gain." He leaves a widowed mother, and several brothers, one of whom is Rev. S. M. Beal, of Providence Conference, and a large circle of friends to mourn his loss. F. D. GOODRICH.

Mrs. ELIZABETH T., wife of Daniel. P. Rugg, died in North Andover, Jan. 26, 1873, aged 54 years and 5 months.

Sister Rugg sought the Lord in early life, and had the comforts of religion, and the assistance of the Saviour in all the toils, trials, and temptations of life. Nearly five years ago Brother and Sister Rugg became members of the North Andover Methodist Episcopal Church by letter. For nearly two years she has been deprived of all meetings, but she learned not only happily to do, but to suffer the will of God. Death did not surprise her, for she was waiting by the river, and she died as she lived, peacefully trusting. JOHN S. DAY.

Maynard, Jan. 31.

ALPHONSO SMITH died at Vineyard Haven, Mass., Sunday, Jan. 26, 1873, aged 57 years.

Brother Smith was converted at Fourth Street, New Bedford, when about 19 years of age, and has maintained a consistent Christian walk to the time of his death. Since 1853, when he returned from California, — whither he had gone in 1849, — he has been connected with the Methodist Episcopal Church in this village, the home of his childhood. True and just in his dealings with men — earnest, sincere, and eminently trustful in his Christian life — kind in heart, and gentle in manner — he is mourned by many friends, and leaves no enemy. His end was peace. J. O. T.

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Let every reader call the attention of his neighbor, who may not take any religious paper, to our offer. We trust every friend of the HERALD will do what he can to increase the number of its readers.

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JAMES P. MAGEE, 38 Bromfield St., Boston.

ANNUAL STATEMENT OF THE
NATIONAL LIFE INSURANCE COMPANY
OF THE UNITED STATES OF AMERICA,
WASHINGTON, D. C.,
January, 1st, 1873.

RECEIPTS.		
Premiums,	$714,685.17	
Interest,	157,360.57	
Gold Premium,	12,850.08	
TOTAL RECEIPTS		$884,895.82
DISBURSEMENTS.		
Death Claims and Annuities,	$190,204.88	
Surrendered Policies,	51,682.59	
Re-Insurance,	26,327.63	
Taxes and Licenses,	8,382.90	
Dividends,	30,000.00	
Commuted Commissions,	4,500.00	
All other Expenditures,	182,434.64	
TOTAL DISBURSEMENTS		$493,532.64
ASSETS.		
Cash in Bank and Trust Companies,	$78,813.A	
U. S. Bonds, (market value,)	492,640.00	
State Bonds,	39,680.00	
Loans secured by 1st Mortgage (Property worth more than double the loan,)	909,912.44	
Loans on Collaterals, (Col. worth $1,170,197.)	850,000.00	
Accrued Interest,	34,176.54	
Deferred Semi-annual and Quarterly Premiums, on Policies in force,	104,367.00	
Premiums in course of collection and all other assets,	54,322.24	
TOTAL ASSETS, JAN. 1, 1873,		$2,563,911.63
LIABILITIES.		
Total Present Value of Policies in force — or amount required to safely re-insure all outstanding risks, less the present value of Re-Insured Policies,	$1,344,421.00	
Losses Reported but not Due	61,583.08	
TOTAL LIABILITIES, JANUARY 1ST, 1873,		$1,406,004.08
SURPLUS (Security additional to Re-Insurance Fund,)		$1,157,907.55
TOTAL ASSETS, JAN 1, 1873,	$2,563,911.63	
" " " 1872,	2,133,240.34	
Increase in Assets during the Year,		$430,671.29
Total Number of Policies issued during the year,		3,110
Total Amount of Insurance issued during the year,		$6,197,457.00

The above does not include any of the Assets of the EXCELSIOR LIFE INSURANCE COMPANY OF NEW YORK, which are to be transferred to cover the liabilities of the Excelsior, assumed by the National.

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ITEM!!!

BIGLOW & MAIN will publish in April next a new Sunday School Song Book, by the Authors of "Pure Gold," (the most successful Singing Book ever published). The new book will be the same size as "Pure Gold," and sold at the same price. Specimens in paper covers will be sent as soon as published on receipt of 25 cents. Further announcement will be made in March.

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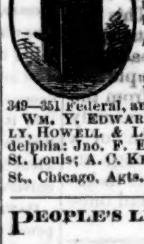

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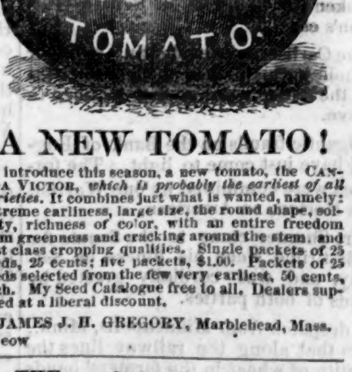

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INSURANCE DEPARTMENT.

A GOOD RECORD.

Our numerous readers who are policy-holders in the Equitable Life Assurance Society, were doubtless interested in examing the Society's Thirteenth Annual Report, published by us last week. Among the facts in this Report, which show the wonderful business prosperity of the Equitable Society, this will be noticed: that, out of nearly seven and a half million dollars ($7,426,862) received for premiums of insurance, in 1872, two million dollars ($1,992,302) were retnrned to the policy-holders; also that more than one and a half million dollars ($1,653,988) were paid to widows and orphans, under policies terminated by death, during the year; and, notwithstanding these large payments to the policy-holders and their heirs, the Society has added to its accumulated and reserved fund more than three and a half million dollars ($3,520,229). This reserve fund is the security and guarantee for the payment of its policies of insurance; and, answering the full requirements of our State laws, this fund now amounts to more than seventeen million dollars ($17,174,963), leaving a surplus of two and a half million dollars ($2,520,090) in the treasury, from which dividends will be made to policy-holders during the year 1873.

These facts in the Report have a personal interest to all who are insured by the Equitable Life Assurance Society. But a more thorough examination of the details of the Society's business develops an interest of a general character. It shows a wonderful result, which not only confers honor upon the science of mutual life insurance, but upon the skill and enterprise with which the affairs of this Society have been managed. It is a result that places the beneficent institution of life insurance abreast, if not in front, of every institution in our land, whose operations tend to advance private happiness and national prosperity.

For it seems to us that a Society, with a record like this, surpasses all systems of charity and benevolence in its power to correct improvidence in the community, to teach self-restraint and forethought to individuals, and to ward off "those slings and arrows of outrageous fortune," to which all of us are inevitably exposed.

The Equitable Life Assurance Society of New York, has a branch office in Boston, at No. 71 State Street. Mr. Henry T. Blodgett is the Society's agent.

The Secular World.

LATEST NEWS.

By the terrible fire in Hanover Street, Boston, last Thursday, at least seven persons were killed, besides severely injuring eight others, and inflicting more or less serious injuries on ten besides. This sad feature of the event throws entirely into the shade the pecuniary distruction involved in the conflagration, and begets a feeling of profoundest mortification, that avarice should be allowed to put in jeopardy the lives and limbs of our heroic firemen, who, while ready ever to merit the scripture enconium, "these are the men who jeoparded their lives unto the death," ought not to be compelled to literally throw them away. We sincerely hope that if it can be ascertained that any more such cobble-work buildings exist in this city, in case of their being endangered by fire, Chief Damrell be required to let them burn — the sooner the better.

The firemen had apparently got the mastery of the fire, when the roof fell in, followed by the crumbling, thin brick walls on the upper portion. A dozen ladders had been raised against the building, and on many of them leading hosemen climbing as high up as the fifth story, and on a level with the roof, were pouring water within. When the walls commenced to sway, a shudder ran through the crowd, and many stout hearts turned involuntarily away from the awful sight. The upper portion of the wall forced the ladder backward, and the men fell to the pavement and were buried beneath the mass of brick and mortar, which came down with a frightful crash. One ladder, upon which Stowell, a hoseman of engine 15 was standing, swung toward the corner of Hanover and Blackstone Streets, and Stowell fell against the curbstone, killing him almost instantly. The walls of the third and fourth stories bulged outward, and fell upon the sidewalk.

The public debt was reduced last month more than five and a quarter million dollars.

It is not probable that any action will be taken by Congress in Senator Patterson's case.

The Carlists have evidently a stronger foothold in Spain than people on this side the water were at first inclined to believe.

Gigantic frauds on the Bank of England have just come to light. The forgeries were committed by one Warren, alias Horton, an American.

Mr. Sumner came to the Senate for the first time since his illness, on Saturday, and was cordially greeted by friends of both parties.

A despatch from Minneapolis, Minn., states that along the railway lines the quantity of wheat in the farmers' hands is now greater than it has ever been before at this season.

The U. S. Commissioner of Education estimates the entire amount of benefactions by individuals for educational purposes, during the past two years in this country, at $8,000,00. For theological institutions alone in '72, a sum of $1,155,856 were donated.

It is reported that Professor Moses Coit Tyler, lately called to the literary editorship of the *Christian Union*, will shortly become its editor-in-chief, in place of Henry Ward Beecher, resigned.

George Bancroft, American Minister to Germany, gave a grand dinner on Tuesday last in celebration of the second inauguration of President Grant. Prince Bismarck had accepted an invitation to be present.

Intelligence reached London, March 1, that the Barque Boyne, from Batavia for Falmouth, was wrecked in Mounts Bay, an inlet of the Atlantic on the extreme southwest of England. Fifteen of the crew were drowned.

A despatch from Liverpool says that a steamer, the name of which is unknown, foundered Saturday morning in the river Mersey, below Liverpool. All on board are supposed to have perished.

Steam fishing-vessels are now coming into vogue, and so our winter fresh fish market need not be so precarious, since this species of craft can soonest reach the fishing grounds, and soonest leave in view of storms coming on.

The ship Patrician, for Cork, with a cargo of wheat valued at $70,000, foundered on the bar while leaving San Francisco Thursday evening. All hands were saved, and returned to the city in a pilot boat. The vessel and cargo are a total loss. The Patrician was owned by Marshall & Low of London. It is believed that she struck a sunken wreck.

The annual meeting of the Maine Central Railroad was held in Waterville, Feb. 26. The report of the directors shows the receipts for the 1872 to have been $1,936,479.29 — an increase over the previous year of $370,269.04. The increase in the net earnings for the last year foots up $135,266.62. The number of passengers carried last year, was 672,215. This line operates 357 miles of road, and is the great mail route between the continents, being the shortest as well as quickest link of communication between Europe and America. The operations of the year have been remarkably free from accidents, no case of personal injury attributable to the negligence of the company, having occurred. For the first nine months of the year no engine or car in use was off the track, and no substantial damage has been sustained since that period. This immunity from damage is to be attributed to the high condition of the road, and the watchful care of the employes. R. B. Dunn, having retired from the directorship of the road, was warmly complimented by the adoption of a resolution recognizing his "long, arduous, faithful, and able services in behalf of the road," of which he had once been president.

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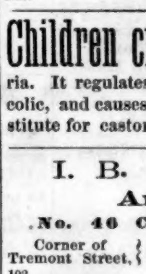

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J. M. COOK, 131, 139, and 148 Congress Street, Boston, Mass., Manufacturer of Stained, Cut, Enameled, Flock, and Embossed Glass of all kinds. Attention given to getting up Church Windows in all styles. Mar. 7, 1amo

Wilbor's Cod Liver Oil and Lime. — Persons who have been taking Cod Liver Oil will be pleased to learn that Dr. Wilbor has succeeded, from directions of several professional gentlemen, in combining the pure oil and lime in such a manner that it is pleasant to the taste, and its effects in lung complaints are truly wonderful. Very many persons whose cases were pronounced hopeless and who had taken the clear oil for a long time without marked effect, have been entirely cured by using this preparation. Be sure and get the genuine. Manufactured only by A. B. WILBOR, Chemist, 166 Court St., Boston. Sold by all druggists. 232

THE TRAGIC CONSEQUENCES of coughs and colds, when permitted to run on unchecked, are consumption, bronchitis, pleurisy, pneumonia, etc. Forestall these destructive disorders at the outset with *Hale's Honey of Horehound and Tar*, an absolute specific for all the ailments which produce them. Crittenton's, 7 6th Avenue. Sold by all Druggists.

Pike's Toothache Drops cure in one minute.

CURE FOR COUGH OR COLD. — As soon as there is the slightest uneasiness of the chest, with difficulty of breathihg, or indication of cough, take during the day a few "*Brown's Bronchial Troches.*"

ASTHMA REMEDY. — "The doctor prescribed as an experiment — what had been suggested by Dr. (O. W.) Holmes on his late visit — 'Jonas Whitcomb's Remedy for Asthma.' A good night was the result." — Extract from the "Life of Washington Irving," by his nephew, PIERRE M. IRVING, Vol. IV., page 272.

CANCER. *Case.* — Your medicine continues to give entire satisfaction. One case of a cancer on the lip, of six years standing, was removed by the use of three bottles, and the person, M. H. Crane, esq., ex-sheriff of this (Calhoun) county, has requested us to communicate the same to you, if thereby others suffering from the same loathsome disease may be induced to try the same remedy with a similar result, not only by being cured of the disease, but by gaining that peace of mind necessary to happiness. One Andrew J. Tompson assures us that he was cured of Rheumatism by the use of KING OF THE BLOOD. In no instance have we heard any complaint.
WILLIAMS & O'DONOUGHUE.
See advertisement in another column.

THE attention of our readers is directed to the advertisements of MILLER, HUMISTON & Co., of the National Colony, to be found in our other columns.

Thomas S. Ranney, writing of DAVIS' PAIN KILLER, from Rangoon, Burmah, says: "It is becoming very popular; and in several instances I am assured that the cholera has been arrested, and life preserved by its use. The late prevalence of cholera here has swept off about all the Pain Killer I had, and purchasers looking to me for a supply will be disappointed by my inability to supply them. Please send me an invoice of $150 worth by the first opportunity."

The revision of the English Bible is only one of many signs denoting a revival of study in this direction. Old methods are giving way to new, and the Bible is at once the subjects of more free and more intelligent and truly reverential handling. There is a disposition to study it less with the aid of commentaries than with dictionaries, and it is in these that the facts of and concerning the Bible are brought together most satisfactorily. A great many Sunday-schools are just now studying the book of Genesis. In "Smith's Dictionary of the Bible" (unabridged, of course) the word Genesis alone has some fifteen columns given to it, Adam has three (his wife only half a column), Eden twelve, the Confusion of Tongues forty, Noah and the Deluge thirty, Joseph twenty, Abraham seven, Isaac and Ishmael, by a commendable impartiality, each eight, Esau two, but Jacob four, and the references to passages in the book of Genesis, besides the prominent articles are, by count in the index, three hundred and forty-four. See advertisement of Hurd & Houghton.

That Favorite Home Remedy,

Pain-Killer,

Has been before the public over THIRTY YEARS, and probably has a wider and better reputation than any other proprietary medicine of the present day. At this period there are but few unacquainted with the merits of the PAIN-KILLER; but, while some extol it as a liniment, they know but little of its power in easing pain when taken internally; while others use it internally with great success, but are equally ignorant of its healing virtues when applied externally. We therefore wish to say to all, that it is equally successful, whether used internally or externally. It is sufficient evidence of its virtues as a standard medicine to know that it is now used in all parts of the world, and that its sale is constantly increasing. No curative agent has had such a widespread sale or given such universal satisfaction.

DAVIS'S PAIN-KILLER is a purely vegetable compound prepared from the best and purest materials, and with a care that insures the most perfect uniformity in the medicine; and while it is a most effective remedy for pain, it is a perfectly safe medicine, even in the most unskillful hands.

It is eminently a FAMILY MEDICINE; and by being kept ready for immediate resort, will save many an hour of suffering, and many a dollar in time and doctor's bills.

After over thirty years' trial, it is still receiving the most unqualified testimonials to its virtues, from persons of the highest character and responsibility. Eminent physicians commend it as a most effectual preparation foa the extinction of pain. It is not only the best remedy ever known foi Bruises, Cuts, Burns, etc., but for Dysentery, or Cholera, or any sort of bowel complaint, it is a remedy unsurpassed for efficiency, and rapidity of action. In the great cities of India, and other hot climates, it has become the standard medicine for all such complaints, as well as for Dyspepsia, Liver Complaints, and all other kindred disorders. For Coughs and Colds, Canker, Asthma, and Rheumatic difficulties, it has been proved by the most abundant and convincing testimony to be an invaluable medicine.

We would caution the public against all imitations of our preparation, either in name, or style of putting up.

A CHALLENGE

Is extended to the *world* to place before the public a better *Cough* or *Lung* remedy than ALLEN'S LUNG BALSAM.

CONSUMPTIVES, READ!

Would you cure that distressing cough, and bring back that healthy vigor till lately planted in your check? If you would, do not delay; for, ere you are aware, it will be too late.

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Is your hope. It has been tried by thousands such as you, who have been cured; many, in their gratitude, have lent their names to us, that suffering humanity can read their evidence and believe. Don't experiment with new and untried mixtures — you cannot afford it — but try at once this invaluable article. It is warranted to break up the most troublesome cough in a few hours, if not of too long standing. It is warranted to give entire satisfaction in all cases of lung and throat difficulties.

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Sold by all Druggists.

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OF FINE FLAVOR.

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Five men between 30 and 40 years of age, to act as Salesman for our Publications. We have one (a Lawyer) who in nine weeks has earned $840. His expenses were $190. Another, formerly a local preacher, has made at the rate of $4,000 — for the last three months. Another, formerly a High School teacher, is making at the rate of $5,000 a year. We are paying salaries of $2,500 and all expenses. Only men who can bring first-class references as to character, ability and good address need apply. Address
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CATARRH!

A Woman having Catarrh 35 Years, Cured.

And Droppings in Throat, Chokings, Stranglings, Pains in the Side, Loins, Headache, Dizziness, and General Weakness, Cured by less than Three Bottles of the

CONSTITUTIONAL *Catarrh Remedy.*

TO MESSRS. LITTLEFIELD & HAYES, Proprietors of *Constitutional Catarrh Remedy*, Manchester, N. H.:—

I reside at Manchester, N. H., and previously resided at Henniker, and am a native of Weare, this State. I have had Catarrh twenty-five years, ever since I was 19 years old; had it bad all the time. It run all that period, and nights it would fill up and drop down in my throat, causing a feeling of choking, so that I would spring up in bed to save myself from strangulation. It affected my head so that I felt confused, and was troubled with sebere headache at intervals, for a week at a time. I also had bad pains in shoulders, back, and kidneys, from which I sufferred immensely. So bad were they, that a year ago last summer I was obliged to lay in bed most of the time for three months. I have tried all kinds of snuff and Catarrh Remedies with no particular benefit, and consulted physicians. I had a hacking cough. I began to take the *Constitutional Catarrh Remedy* last August. I began to grow better before finishing the first bottle. I'm now on the third bottle. My Catarrh is cured; my health is restored. I have no pains, aches, or cough. My whole system is made over new. I know it is this medicine that has rescued me from intense suffering and almost the grave. I am now able to do the hardest work and bear the greatest exposure, and feel that I cannot say too much in favor of the *Constitutional Catarrh Remedy.* MRS. E. J. FLANDERS.
Manchester, N. H., Feb. 1, 1871.

I am 53 years old, have had Catarrh ever since I was eighteen years old and headache all the time; have suffered beyond description with running at the nose, droppings in the throat, chokings and stranglings. Have tried any quantity of Catarrh Remedies, but have found no relief till I tried your Constitutional Catarrh Remedy, six montns ago, I found immediate relief.

Catarrh and all its attendant evils have left, Headache, Pains in Loins and back, Dizziness, Loss of Appetite, and General Weakness. Less than three bottles of Constitutional Catarrh Remedy have cured me. I have not been so well since I can remember as now. I feel as if I could not say too much for the medicine, or thank God too heartily that through its instrumentality I have been restored to health.
MARY M. ABBOTT,
No. 17, Manchester Corporation.
Manchester, N. H., January 27, 1872.

The above lady is my mother, I am a painter by trade, and am a member of the City Council of Manchester. Every word that my mother states is true. JACOB J. ABBOTT.

Hundreds of cases of a similar nature cured within the last year. Snuffs and Lotions are only temporary relief. The CONSTITUTIONAL CATARRH REMEDY strikes at the root, builds up the constitution, makes it new, and drives away Catarrh and all diseases of the mucous membranes, and their attendant pains and aches, pertaining to head, back, shoulders, kidneys, and throat.

Price $1 per Bottle. Sold by all Druggists. A Pamphlet of 32 pages, giving a Treatise on Catarrh, and containing innumerable cases of cures, sent FREE, by addressing the Proprietors.
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IF SO, USE THE
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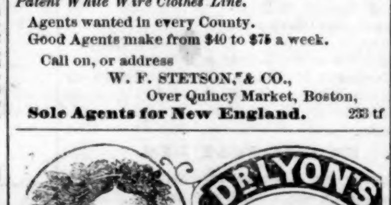

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Portable Window Ventilator
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All kinds of Humors, and every disease arising from a disordered stomach, or bad Bad. If taken in large doses, Fever and Ague may be broken up and cured at once.
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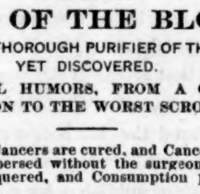
K.  B.

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BUFFALO, N. Y. 186

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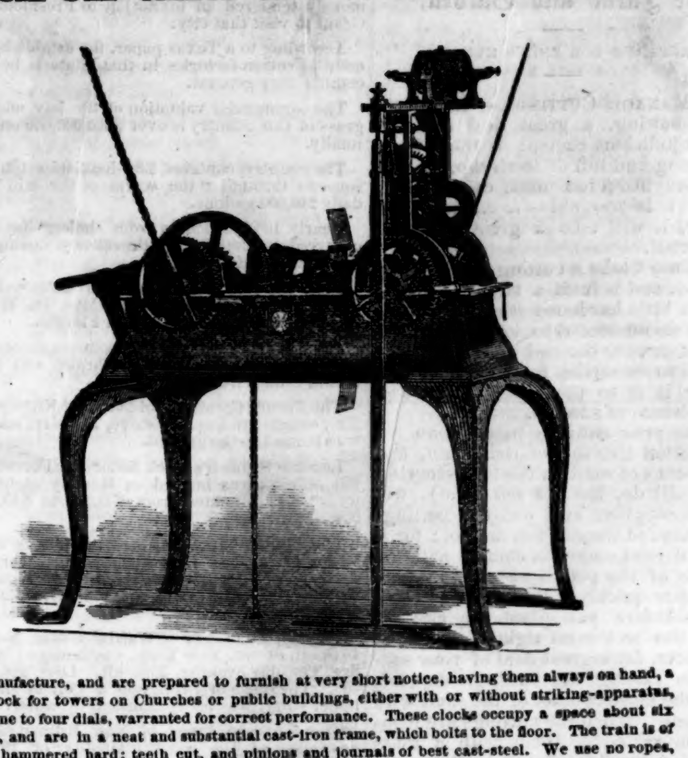

We manufacture, and are prepared to furnish at very short notice, having them always on hand, a superior Clock for towers on Churches or public buildings, either with or without striking-apparatus, with from one to four dials, warranted for correct performance. These clocks occupy a space about six feet square, and are in a neat and substantial cast-iron frame, which bolts to the floor. The train is of cast-brass, hammered hard; teeth cut, and pinions and journals of best cast-steel. We use no ropes, substituting a chain manufactured expressly for the purpose. There are twenty-three Tower Clocks in Boston, manufactured by us, and we can refer to all parts of the country for the reputation of our Tower Clocks, and intend to have them second to none in all the essentials of a durable and correct time-keeping clock.

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The Spring Term of this Institution will commence March 9, and will continue thirteen weeks.

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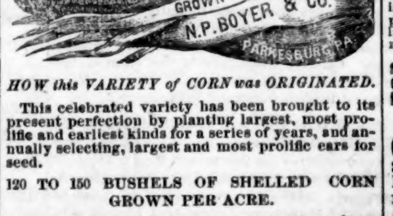

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The important points of superiority claimed for this corn over other varieties, and which are fully sustained by the voluntary statements of farmers who raised from seed got of us last year, are these:

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Our corn has all been selected with the greatest care, the small end of every ear broken off, the balance shelled by hand.

WE WARRANT EVERY GRAIN OF IT TO GROW.

The increase yield per acre over the old varieties will pay for the seed 20 times over, besides every farmer that plants this year will have a large demand for seed at good prices.

Price $2.50 per peck, $5.00 a bushel; five bushels, $20.

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FLOWER GARDEN.

— An established success. — It is simply offering you your choice for $1 of 12 flowering plants from a list of 75 varieties. — The best bargain of its kind ever offered. — Our Descriptive

SEED AND PLANT CATALOGUE,
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A great discovery has been made in treating CONSUMPTION, BRONCHITIS, SPITTING OF BLOOD, ASTHMA, COUGHS, SORE THROAT and all Diseases of the Lungs and Throat SUCCESSFULLY AT HOME. No catchpenny humbug but the NEW, SCIENTIFIC AND SUCCESSFUL Plan of an Educated Physician. It has succeeded where all has failed. Send 3 cent stamp for particulars. Address
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5 000 AGENTS WANTED. — SAMHLES sent free by mail, with terms, to clear from $5 to $10 per day. Two entirely new articles, salable as flour. Address N. H. WHITE, Newark, New Jersey. 236

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1133 — DOLMA CLOAK. Needs no lengthy description to win universal favor. For comfort, neatness, and elegance combined, its equal is not to be found among the novelties of this winter's productions. Takes two and a half yards double-fold ladies' cloth. Pattern, with cloth model, 50 cents.

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